The Churchman.

VOLUME XVIII. NO. 32. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 916.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, OCTOBER 7, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Serve the Lord with gladness, and come before His presence with a song." "O go your way into His gates with thanksgiving, and into His courts with praise."—[Jubilate Deo.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church..........At 9 A. M., and 3 P. M.
All Saints' Church..........." 6 "
St. Luke's Church..........." 8 A. M.
Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.
St. Clement's Church..........." 8 A. M.
Calvary Church..........." 8 " and 6 P. M.
Church of The Annunciation..........." 8 " and 4½ "
Church of The Holy Communion..........." 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.
Church of The Crucifixion..........." 8 A. M.

Calendar for October.

1. Fifteenth Sunday after Trinity.
8. Sixteenth Sunday after Trinity.
15. Seventeenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Eighteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

NOVEMBER.

1. All Saints.
2. Thanksgiving Day—(unless some other day is appointed by the civil authority). A Special Service for the day, printed immediately before the Family Prayer.
5. Twentieth Sunday after Trinity.
12. Twenty-First Sunday after Trinity.
19. Twenty-Second Sunday after Trinity.
26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 16.—New Hampshire.
" 24.—Missouri.

☞ The proper Service for the Day is printed immediately before the Family Prayer.

Clergy of the Protestant Episcopal Church,

IN THE CITY OF NEW-YORK AND VICINITY.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th-st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th-st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick-st.
Berry, Rev. Samuel V., 4 York-st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th-st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th-st. near 4th Avenue.
Clapp, Rev. Caleb, 6th-st, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston-st.
Cox, Rev. Richard, 142 Mercer st.
Crummell, Rev. Alexander, 271 Mott-st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th-st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity-st.
Evans, Rev. Benjamin, 172 Broome-st.
Forbes, D.D., Rev. John M., 477 Hudson-st.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth-st.
Halsey, Rev. Charles H., 2 Park Place.
Harison, Rev. William H., 159 Barrow-st.
Hart, Rev. A. Bloomer, 5 Mercer-st.
Harwood, Rev. Edwin, 5th Avenue and 179th-st.
Henry, D.D., Rev. Caleb S., 146 Macdougal-st.
Higbee, D.D., Rev. Edward Y., 159 Chamber-st.
Houghton, Rev. George H., 25th-st. 1st house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d-st.
Hoyt, Rev. Ralph, 117 Madison-st.
Huddart, Rev. R. Townsend, 22 East 14th-st.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 31st-st and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity-st.
Little, Rev. Charles S., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge-st.
Moore, Rev. J. D., corner 25th-st and 1st Avenue.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D.D., Rev. William A., 110 West 20th-st.
Nichols, Rev. Edwin A., 528 Hudson-st.
Ogilby, D.D., Rev. J. D., Theo. Sem., Chelsea Sq., 20th-st.
Pardee, Rev. Isaac, 11 University Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey-s.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth-st.
Price, D.D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West 13th-st.
Shimeall, Rev. Richard C., 12 10th-st.
Smith, D.D., Rev. Hugh, 206 West 20th-st.
Southard, Rev. Samuel L., 23d-st, near 4th Avenue.
Sweetzer, Rev. Henry W., 117 Madison-st.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. S. H., Theo. Sem., Chelsea Sq., 20th-st.
Tyng, D.D., Rev. Stephen H., 56 East 16th-st.
Verren, Rev. Antoine, 99 Franklin-st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert-st.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber-st.
Whitehouse, D.D., Rev. Henry J., 120 11th-st.
Williamson, Rev. Charles H., 68 Duane-st.
Wilson, D.D., LL.D., Rev. Bird, Theo'l Sem'y, Chelsea Sq.

BROOKLYN.

Bourne, Rev. Rowland H.
Cutler, D.D., Rev. Benjamin C., 1 Sands-street.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Fish, Rev. John F., Willow-st, near Pine-Apple-st.
Gardiner, Rev. Charles H., 30 Johnson-st.
Guion, Rev. Thomas T., Clason Av., near Myrtle Av.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson-st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Magee, Rev. Edward, 15 Johnson-st.
Noble, Rev. Birdsey G., 30 Clinton-st.
Staunton, Rev. William, Warren-st, near Clinton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, D D., Rev. Francis, Court-street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th-st., corner of South 2d-st.
Haskins, Rev. Samuel M. 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand-street.
Barry, D.D., Rev. Edmund D., Essex-st.

VAN VOORST, N. J.

Patterson, Rev. Albert C., Wayne-street.
Edwards, Rev. Edward F.

Poetry.

THE DIM OLD FOREST.

BY ALICE CAREY.

Among the beautiful pictures
That hang on memory's wall,
Is one of a dim old forest,
That seemeth the best of all.
Not for its gnarl'd oaks olden,
Dark with the mistletoe;
Not for the violets golden
That sprinkle the vale below;
Not for the milk-white lilies
That lean from the fragrant hedge,
Coquetting all day with the sunbeams,
And stealing their golden edge;
Not for the vines on the upland
Where the bright red berries rest,
Nor the pinks, nor the pale sweet cowslip,
It seemeth to me the best.

I once had a little brother,
With eyes that were dark and deep;
In the lap of that old dim forest
He lieth in peace, asleep.
Light as the down of the thistle,
Free as the winds that blow,
We roved there 'mid beautiful summers,
The summers of long ago.
But his feet on the hills grew weary,
And, one of the autumn eves,
I made for my little brother
A bed of yellow leaves.

Sweetly his pale arms folded
My neck in a meek embrace,
As the light of immortal beauty
Silently covered his face.
And, when the arrows of sunset
Lodged in the tree-tops bright,
He fell, in his saint-like beauty,
Asleep by the gates of light.
Therefore, of all the pictures
That hang on memory's wall,
That one of the dim old forest
Seemeth the best of all.

Communications.

For the Churchman.

THE RUBRICAL DIRECTIONS IN THE CHURCH ALMANAC FOR 1849.

Mr. Editor: A friend of mine has placed a couple of these valuable little periodicals in my hands. In addition to its usual useful matter, it contains, this year, many points of peculiar excellency. There are, however, a few errors in the statistical matter which I have noticed, and about which I may take occasion to write to the Publishers. But there are two points, of another character, in which I think the Almanac to be in the wrong. In as much as they are points about which there is diversity of opinion and practice, I will, with your permission, call attention to them through your columns.

1. The third *Sunday after Trinity*, and the *Feast of the Nativity of St. John the Baptist*, occur on the same day. Again: the 21st *Sunday after Trinity* and the *Feast of St. Simon and St. Jude* occur on the same day. The Almanac says (and rightly, as I think,) that the Saint's day is the superior, and should take the precedence. But it also says, that the Collect for the Sunday is to be said after that for the Holy Day with which it concurs.

In my opinion, this is wrong. Bishop MANT, who is acknowledged to be one of the best, if not the very best, authority on such subjects, says the usage recommended in the Almanac "is at variance with the law of the Church." (See Horæ Liturgicæ, American edition, p. 46-7.)

In addition to the reasons there given, I would ask why the Collect for the Sunday, any more than the Gospel and Epistle, should be used after the one for the Saint's day? I certainly can see no reason. Each day has its Collect, and some—as in Advent and Lent—have two; and on Good Friday there are three.—But besides this, each day has its own. When a Sunday and a Saint's Day concur, we have to consider which day we will call it, and select our Lessons and Ante-Communion Service accordingly. And as we decide this question, so we determine which is to be "the Collect for the day." And I can see no more reason for having the two Collects, any more than there would be for the two Gospels, the two Epistles, and the two sets of Proper Lessons.

2. I see, also, that the Almanac directs that "the Prayer for those who are to be admitted into Holy Orders is to be used *daily* during the Ember Week."

This is, undoubtedly, the English law. For the English rubric says, expressly, that they are (one of them) "to be said *every day* in the Ember Weeks." But the American Rubric is different. It merely says of these Prayers, that they are "to be used in the weeks preceding the stated times of ordination." The Rubric does not direct them to be read *every day*. And as they are "to be used [only] in the weeks preceding the stated times of ordination," called Ember Weeks, and there are three days in those weeks which are specially called *Ember Days*, I think the fair construction of the Rubric to be, that these *Ember* Prayers are to be used on the *Ember* Days, and on them only.

I know that these will be considered small matters, by many persons: so they are. But, however small they may be, it is as well to have them right as to have them wrong. I am aware that the Editors of the Almanac very modestly disclaim to be considered an authority on this point. But despite their disclaimer, they will be so considered, by a very large portion of our Church. And it is with most sincere respect for their opinions, that I differ from them on these points. W. D. W.

Sherburne, W. N. Y., Sept., 1848.

For the Churchman.

THE INVISIBLE CHURCH.

Mr. Editor,—They who have read the first part of the Rev. Dr. Stone's volume on the Universal Church (which so captivated the Editor of the *Christian Witness*, that he pronounced it, if my memory does not fail me, one of the ablest works of the present century, and with which the Rev. C. W. Andrews, a "Presbyter of Virginia,"* was so enraptured that he declared it to be a *master-piece* in the controversy, "*superior* to anything published" on the subject "in the present century") will remember that the author's object was to exhibit and recommend a most comprehensive scheme. The Rector of Christ Church, Brooklyn, wished to impress it upon the world, that all who have a living or fruitful *faith* in Christ, are in covenant *with* Christ, are members of His "Church Universal," and, whether they belong to the "Visible Church" or not, will certainly be saved. To sectarians at large, the first part of the volume in question must have been highly acceptable. The wants of the "Quakers" or "Friends" it met exactly. Robert Barclay himself could not more effectually have satisfied *their* longings. Among the author's admirers and eulogists was the Editor of the well-known paper which, for a quarter of a century, has in Philadelphia upheld and sustained the "Evangelical" system, in opposition, on the one hand, to the "Hobart School of Theology," and, on the other, to whatever it chose to find fault with, either in the Bishop of Rome, William Penn, or Albert Barnes. Yes, in the midst of a Quaker population, the Rev. Mr. Ridgley endorsed the views of the Rev. Dr. Stone; and the thoughtful descendants of George Keith, as their excogitations were turned, first, to the "Church Universal," then, to the Protestant Episcopal Church in the rectangular City, and then, again, to that Scriptural passage which is so easily "understanded of the people," viz.: "See, here is water, what doth hinder me to be baptized?" were naturally led to the inquiries, "What is our hope? On what foundation do we stand? Is our's, indeed, the *assurance* of faith? Or, Is the superstructure, which for one hundred and forty years our progenitors and we have labored to erect, but the baseless fabric of a vision?"

The supporters of the "Evangelical" school, Mr. Editor, were not always the upholders of the doctrine, that faith without baptism will admit us into a state of covenant with God, or save us from perdition. I have now before me an extract from the Sermons preached by the Rev. Dr. Tyng in the Church of the Epiphany in Philadelphia, in which the ground is taken, that there must be a baptism into the visible Church of Christ by water, and a baptism by the Spirit, and that the "two united constitute the new birth, *without which no man can enter into the kingdom of God*." This extract I beg leave to commend to the consideration of the members of the new Evangelical Society. Dr. Tyng, Dr. Stone, and Mr. Ridgley, were three of the agents employed in organizing that Society, and Dr. Stone penned the *Circular*, in which, in defining the CHURCH, (Alas, what a definition!) it was declared to be simply, "The blessed company of all faithful people." It has been proclaimed to the world, that the object of the Society is "to maintain and set forth the principles and doctrines of the Gospel, imbodied in the Articles, Liturgy, and Homilies," of the Church. It behooves its members, then, as I conceive, when entering upon so grave a matter as that of framing a theological system, and adopting definitions, instead of picking out from the Communion Office the scrap of a sentence, to go to the Articles of the Church, and see what *she* has formally defined. It behooves them to tell us, whether there is a probability of salvation, where baptism "may be had," *without* baptism into the visible Church of Christ; or whether the "blessed company of all faithful people" comprehends all who belong to Dr. Stone's Church Universal, that is, all of every sect and name who, in the language of the "Circular," believe in Christ as "a most free and sufficient Saviour;" all from the high-toned Supralapsarian to the Universalist and Pelagian; all who receive what the Church of Rome has superadded, and reject what the most independent have cast off; all who acknowledge a ministry of divine appointment; and all who think that they themselves—whether male or female—are equally bound with others to hold forth in the Churches the precious Word of Life. "Among those who co-operate with us, (says the author of the Circular,) we do not expect a perfect identity of opinion." But this, Rev. Sir, is not a mere matter of opinion. The difference between Dr. Tyng and yourself is broad. The point involved is a fundamental one; and, in reference to it, the Church of which you are a Presbyter has spoken with sufficient explicitness to all whose minds are not so blinded that they will not see. While, then, the members of your Society are thus divided on a most grave and serious question and while some of you virtually repudiate the baptismal offices, the ordinal with its preface, and several of the Articles, it is next to insulting to the considerate members of the Church, to address to them exhortations like these—"Surround us in our sacred association with the living atmosphere of your prayers; strengthen us in our *arduous* work by the willing contribution of your means; and thus, for the sake of Him *who hath our vows*, aid us to keep burning on earth, and to spread brightening through the world, the lights of a *pure faith* in a *purified* Church."

It is observable, Mr. Editor, that Dr. Tyng, in his Sermon, takes it for granted, that the words "washing of water," in the sentence, (*Eph.* v.,) "That he might sanctify and cleanse" the Church "with the washing of water by the Word," refer to outward baptism. This was perfectly natural. Dr. Stone, in his "Mysteries Opened," took it for granted in like manner. But in the course of two years his mysteries became in part re-closed, and the words in question spiritualized. "In 1844 he supposed the washing of water . . . to mean baptism; in 1846 he supposed it to mean sanctification by the Spirit, independently of baptism. In 1844 he supposed it to be an emblematic cleansing; in 1846 an actual or real one, though predicted under certain figures. In 1844 the washing of water preceded the operation of the Spirit; in 1846 they were coincident. In 1844 the Word was emphatically the *Instrument* of sanctification, as distinguished from that which only symbolized it; in 1846 the symbol became a reality, and, with the Word, constituted a *joint* instrument. In 1844 'each individual' who had been symbolically cleansed in baptism, was looked upon as made subsequently holy by the Word of Truth, and as an integral part of the whole Church which the Redeemer is to present to Himself spotless and unblemished. In 1846 it was maintained, that as no part of the body of which Christ is the Saviour is lost, so no member of the Church of which He is the Head, perishes; *but* that St. Paul is not here speaking of the *Visible* Church of the baptized, but of the spiritual Church of the saved."†

Unless, then, it can be shown, that since 1839 Dr. Tyng's method of interpretation has undergone a complete revolution, it will appear that Dr. Stone, who may properly be denominated the "Evangelical Scribe," differs as much from him as he does from himself in expounding a passage which none but men imbued with the spirit of sect or party would think of applying to an invisible Church, which few besides Robert Barclay‡ would venture so to paraphrase as utterly to exclude the idea of baptism by water.*

The following is the extract to which I have referred:

> "In outward profession they are on the Lord's side who have become partakers of the peculiar ordinances which the Saviour has established for His Church. *These ordinances He has made imperative.* The authority which has appointed them is supreme, and no subordinate power can in any wise reverse them or set them aside. Until men have become *members* of that body which is 'sanctified by the washing of water, through the Word,' in *outward baptism*; until they have established the *covenant* into which they have *just* entered, by the 'laying on of hands;' which two appointments constitute 'the first principles of the doctrine of Christ, in regard to outward ordinances; until they are led to continue in this fellowship, in the breaking of bread in memory of Christ; they cannot be said to be on the Lord's side in the world, whatever be the state and preparation of the heart. Both the body and spirit of man are required to glorify Him who hath bought them both with a price. The faith of the one, *if* it has been wrought there by Him, *will not be separated* from the open, appointed profession of Him with the other. While the heart believeth unto righteousness, the mouth must make confession unto salvation. These two God hath joined together; and the nature and constitution of man, as well as the authority of God, make it impossible that they should be safely put asunder. By the outward fruits of simple obedience to the commands of Christ, are we to show the faith which dwells in our hearts; and a professed faith which does not result in such works of obedience, is declared to be dead. But then the utmost conformity to ordinances, without the attending, adequate renewing of the Spirit, is useless also. The most solemn outward profession may cover an unsubdued, nay, a cherished enmity to God. All are not Israel in heart, who are of Israel in name. Tares are growing with the wheat. Children of darkness, fitting for their own place, assemble with the sons of God in all these privileges of the outward sanctuary. This leads us to the necessity of a more intimate examination. The Saviour has said, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' This must be received as the law of His kingdom. Man has no authority to say, that *either* may be dispensed with. On the one side, we may not say, that he may certainly enter into the kingdom of God, who believes himself to have experienced a spiritual birth, but discards the appointed outward profession of the fact; nor, on the other side, that he is secure who is a participant of ordinances with the utmost accuracy, but wants the spiritual new creation within. *The two united constitute the new birth*, without which no man can enter into the kingdom of God. But neither, by itself, comes up to the Saviour's demand for a regeneration in man. And we are not authorized by the Scripture to allow either, in separation, to be a sufficient preparation for eternal life."—*Dr. Tyng's Sermons*, (1839,) p. 103, 4.

September 15, 1848. ADVOCATE.

---

* See his hastily-written and abortive pamphlet, miscalled *Via Media*.

† Church Times, January 27, 1848. Compare the *Mysteries Opened*, p. 189, 190, with the *Church Universal*, p. 62, 63.

‡ See his *Apology*.

* The Bishop of Illinois in his last Conventional Address said: "He has no hesitation in stating that the name [of the Society] being in accordance with the Gospel, and the founders thereof being good men, he has no reasonable objection to the said Society." "So long as such men as Bishop Meade of Virginia, and Bishop Elliot of Georgia, are in favor of the measure, he has no dread of ill consequences. They, and such as they, will keep from the Board of Directors *ultras* of every sort, and thus preserve the current of public Christian information pure from corruption and calumny." I respectfully ask of the venerable Bishop, whether Dr. Stone and Mr. Ridgley are not Ultras; whether their published views can in any way be reconciled with those set forth many years ago by Bishop Chase in his Sermon, entitled, *The Engrafted Word*; and whether Bishops Meade and Elliot, if they were disposed to do so, could possibly exclude them from the management of the Society? If the history of the organization of the Society had been fully reported, the Bishop of Illinois would have been startled at the suggestion of an ultra, that possibly this organization might lead to the organization of another Church.

For the Churchman.

DIOCESE OF WESTERN NEW YORK.

Mr. Editor,—What follows is sent in no desire of controversy; but only to illustrate the sin, as well as danger, of meddling beyond one's sphere; or, as the Apostle speaks, of making one's self a "Bishop in another's Diocese." There is incurred the danger of mis-stating facts, making false inferences, putting brethren into false relations,—with all the evils of consequent slander, strife, and alienation. But for "exterior influences," and the pride of mischief-making, under the soothing illusion of zeal for truth, brethren of the same Diocese, who may differ, might hope to reconcile their differences, and to be saved from the humiliating attitude of a divided household. Your neighbor of the Protestant Churchman has mis-stated facts, no doubt unconsciously, but *not the less mischievously*. My corrections of them will be out of his own mouth, and from his own columns. He has encouraged false inferences, implying false censures, (which is slander,) against his brethren, the vast majority of the Convention of a Diocese; and those, too, the men who dutifully adhere to their Bishop, whose *teachings* even his opposers (with but an intemperate exception, that, among abundant positive statements, I have ever met with) pronounce "sound," and whose life is above reproach. Such censures are grave acts: even in a divinely-appointed sphere, and where based on knowledge and conviction of their truth. When partial and distant informers are made to justify such censures, falling *beyond* one's sphere, if merited, they are meddlesome, and if undeserved, they can only be considered heinously sinful in a Christian.

An impartial observer, reporting the proceedings of our Convention, spoke as follows:—

> "After the discharge of other preliminary business, the Bishop gave the Convention a detailed account of his labors for the past year, which have certainly been very active and arduous, showing his entire devotion to the duties of his responsible position in the Church.
>
> "In the course of his Address, which occupied, perhaps, an hour and a half in its delivery, touching upon the various topics of interest to the Church under his immediate charge, Bishop DeLancey took the strongest and most decided ground against a new organization which has sprung up, and which has occasioned no little discussion in this Diocese, and, in fact, throughout the State, known as *Evangelical Knowledge Societies*. He saw, in these organizations, the sin of schism, and predicted that, if persisted, divisions and parties would distract the Church, and result in tearing out the vitals and scattering the limbs. He denied their right, as members of the Protestant Episcopal Church, to form societies without the sanction of the head of the Diocese, or the organized Church authority.
>
> "The Address of the Bishop, touching this subject, was plain, decided, uncompromising, yet kind and affectionate. It admitted no middle ground, and quoted passages of Scripture, illustrative of his views, and in support of his opinions. After the reading of the Address, the Convention adjourned until to-morrow morning at 9 o'clock. *The probability is, that the Evangelical Society question will call out no little discussion*."—*Editor Rochester Advertiser*.

There was the expectation of such discussion; or rather of 'speeches' to be made on one side, to which full swing would have been given. Now "why were the speeches not made?" Did the majority *prevent* this by management? or, Did the minority *determine* not to make them? The Protestant Churchman favors the notion of *prevention*, and vouches for the correspondent who makes the charge. 1. It inserts, from a correspondent, as follows (I quote not *all*): "The Convention adjourned at 2 o'clock for the current year; thus, *again evincing a disinclination to permit any action*," &c. 2. It calls attention to this, as coming from "one whose character and position in the Diocese render his statements worthy of entire confidence." 3. It annexes to this *very* remark a contradiction, in an *extract* from a Rochester paper, *written* by a *leading member* of the P. E. K. Society, who himself repeatedly had the floor in the *leisure hour* before adjournment. "A delicacy on the subject finally *determined* the members *to refrain from the presentation* of the paper [their unsigned protest] to the Convention."

After notice, openly given, that we might adjourn at 2 o'clock—and no movement whatever by the P. E. K. S., but a resolve *not* to move, the account so "worthy of confidence," is passing strange.

But a correspondent was allowed, in No. 263, to speak of our matters. This "out-of-date" account of our late W. N. Y. Convention, was referred to in an Editorial *in the same Number*. Said the Editor of that Number:

> "The subject [of the Seminary] it seems, *from an article which has been sent to us from an unknown quarter*, and which appears in this paper, was introduced in the late Convention of Western New York, but, according to the writer, it was 'talked down,' and 'explained away.'"

This article appeared under the following *protestation*:

> "☞ The Editor finds it necessary to state, that he is not responsible for the opinions and statements of his correspondents. He also wishes it to be distinctly understood, that all communications professing to state *facts*, must be *accompanied with the name and address* of the respective authors."

Now the article in question referred, in fact, to the Convention of 1845! It contained grave censures of individuals, speakers on the occasion; of one certainly, who was distinctly indicated, whose motives were rudely assailed. He was grievously slandered. In the next number we read as follows:

> "☞ IMPOSITION.—We have just learned, that some shameless and dishonest person has imposed upon us in the article in our last paper, purporting to give an account of the proceedings of the Convention of Western New York. The article was written *before* the meeting of Convention, the incidents reported are a fabrication, and the paper alluded to, under the signature of "ANCHOR," was written and published three years since. Such deliberate wickedness must be the work of an adversary; and measures have been taken, which we earnestly hope will be successful, for the discovery and exposure of the unworthy author of the falsehood."

The Editor of Number 264, is mistaken. The correspondence was *not* a "fabrication;" but bears all the marks of authenticity and genuineness. It was *no doubt* written in 1845! It gives just the account of what took place, which such a writer would be expected to give. Its insertion now was an accident, reflecting upon the Editorial prudence of those concerned. But its authorship was, at the time of publication, *wholly unknown*; and spite of this it was greedily inserted, and an Editorial paragraph pointed attention to it! Is God pleased when brethren vent anonymous censures of their brethren, on the wings of the wind, and excuse themselves by saying they were "hoaxed?" Is this the proof of an extraordinary commission to care for the Church of God?

I send you, Mr. Editor, my name *along* with this. No correspondent should shrink from that. N. N.

For the Churchman.

THE COLORED RACE.

The efforts made in the Southern Dioceses, to instruct the colored people in the Gospel, are worthy of all praise. The Bishops can, and do, give a great impulse to the cause of truth among the benighted descendants of Ham, by their counsel and example; but the work itself, when done, must be chiefly done by those in charge of the various parishes in which the colored race are found.

This race is numbered by millions in the Southern States, and multitudes of them might compete in ignorance and superstition, with the natives of the West Coast of Africa to-day. They grow up like the heathen, and so they spend their days. Other multitudes are left to embrace the errors of the Baptists, to follow after the clamorous worship of the Methodists, or to attach themselves to any sect whose ministers seek to win their regard: and only a few are gathered into the fold of the Protestant Epis. Church.

There are difficulties in the way of our ministry, worthy of serious regard: first among which is the inability of the colored race to read. It is not only a dull thing for a congregation, to stand, and kneel, and sing, and pray, by a book which they have no power to read, but it is also a hard service for one to minister to such a people. It requires long and patient training to make much solid impression upon the human mind cased in prejudice, ignorance, and irreligion: and it is in vain to think of interesting such a people at once in the whole service of the Book of Common Prayer. Nature herself teaches, and the common sense of mankind requires, that, as in the Scripture, milk is for babes, and hearty food for men of understanding; so in the use of the means of grace among these children in knowledge, it will never do to drill them into the entire Church service at once, but into parts at a time. Where the country offers no better house of worship than a tobacco factory, "with a twisting table for a desk, and packing boxes for seats," the audience of worshippers not being able to read, it is vain to expect, and unreasonable to require, and it is also sometimes wholly impossible to secure, a strict attention to the Rubric. And, under such circumstances, it is no easy task for the minister of the Word, to instil the first principles of the Gospel into the hearts of his auditors.

It is a severe trial to be required to worship by a book which one is incompetent to read. The memory reverts at once to the task-masters of Pharaoh, who at the king's word required bricks without straw. Neither these nor those could possibly fulfil their appointed task, and murmuring followed in Israel, which is a spirit opposed to the blessed Gospel. The colored race naturally shrink from the fellowship of the Church which offers them only a form of worship which they are forbid to learn to read.

What then? Shall we leave them to perish without knowledge, because we may not learn them to read? By no means. Let them be taught according to the Holy Word in the things pertaining to the kingdom of God. Let them be taught catechetically according to the plan and rule of the Bishop of North Carolina. Show by the earnestness of our efforts, that Churchmen also care for the souls of the colored race. Leave not the millions of this people in our own country, to ignorance of God who made them, and of Christ who redeemed them, and of the Holy Ghost who sanctifies the people of God, gathering his chosen out of every kindred, nation, tongue and country.

The matter of teaching them to read is controlled by the civil authorities. "The powers that be," forbid the instruction of the slave population in the arts of reading and writing. This we must deplore, and, at the same time, obey. The Church does not allow her children to contradict the laws of the state. However, she may incite us to amend, or to mitigate, the code of laws relative to the colored race, she teaches us while that code stands, to honor and to obey it.

Besides this difficulty, our Clergy are called to encounter another in the prejudices of the colored race, and in the indulgence of the masters. The masters are always ready to oblige their servants, when they can; and the indulgence to spend Sunday in going to Church, or to market, is common to all masters not religiously inclined; and masters who are religiously inclined, commonly allow their servants to hear and worship in any denomination they please.

This indulgence of the masters, the colored people use not to confine themselves to the rubrics of the Church, neither to the lips of the Episcopal ministry, nor to the teachings of the white race; but having various sorts of colored preachers, they naturally incline to hang on their earnest lips, and to join in worship in their own colored congregations. If any prefer to worship with the whites, as large numbers still do, the freedom of manners, of exclamation, and of intercourse allowed in the Methodist, Baptist, and Presbyterian, denominations, or at least this freedom from the Book of Common Prayer in those denominations, renders them more agreeable to the colored race; and, if not those denominations are still more universally accessible to that race.

The fact is, whatever the cause may be, that the minister of the Church finds it difficult to gain the ears of the colored people; and in many houses, the white family which attends the Church leaves the black family to go where they please, while very few slaves on the whole come to Church whose Masters attend on other denominations.

Enough has been said to show what the ministry encounter in bringing the Gospel to the ears of the colored population. This is not to discourage effort, but to arouse it, that the blessed doctrine of the kingdom may be most effectually brought to the hearts of a people naturally open to receive it; to a people poor indeed, and hungry for the bread of heaven; to a people dependent on the members of the Church for the necessaries of life, and also for the words of eternal life. This is not to cast reproach upon any; but to incite all to show mercy, and to have pity upon a race, who have claim to be "*first*" in Christ, seeing they are "*last*" in the world's estimation. H.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION V.

THE CHURCH BEFORE THE REFORMATION.

The full execution of my plan would require me to go over the whole history of the planting and extension of the Church from the day of Pentecost up to the present time, and show the application of the principles laid down in a previous section throughout. But this as will be seen at once, would require a great deal of dry detail which would have no immediate bearing upon the immediate practical result to which I design to bring my present undertaking. It will be borne in mind, that while I have laid down the principles by which to identify the Church in general, I am aiming to give to every discussion of the subject such a shape as to enable one with certainty to identify the Church *here* from amidst so many claiming sects. I shall select my portions of the history of the Church for the application of my principles with this view; leaving out all others as having no immediate connection with the object more immediately before us.

In a very short period after the Ascension of our Lord, churches sprung up in almost all parts of the Roman Empire, which was then nearly the whole of the inhabited globe. The Apostles first settled in the principal towns and cities establishing a church in each, which was left to grow until it should extend the dominion of Christ's Earthly Kingdom over the surrounding country, and meet the efforts of the church planted in the next city spreading the Gospel in like manner over its surrounding territory. These Churches were at first each independent of the others. And if we would follow out the history of their planting, we should find the three principles laid down in §3, fully and exactly followed.

But instead of following the long detail of the history of their planting, it may be both more satisfactory and more interesting to quote a few passages from the early Christian writers to show that the principles to which I have called attention, were then substantially regarded in precisely the same light as I have aimed to place them. Of course it will not be expected that they were then stated in the way that I have used: for there was then no occasion for such a statement of them. The principles were not then disputed nor denied, and of course needed not to be stated in either an argumentative or didactic way. All that we can expect therefore is to find them recognised or assumed as unquestionably true. This evidence of the regard for these principles would be perhaps the most clearly manifested in such a work as EUSEBIUS's *Ecclesiastical History*, where he gives the history of the spread and perpetuation of the Church down to his own time, that is, through the first two centuries. In each case you would find the historian carefully specifying the facts which show the conformity of act to these principles: and yet not in a way to imply that there was any dispute or doubt on the subject. But rather in a way to imply that these were the essential facts, which it was well and important to put distinctly on record.

The first passage that I will quote is from TERTULLIAN, who was converted to Christianity toward the close of the second century. In writing against Heretics, or, perhaps I had better say—concerning the rule by which we are to decide who are heretics, he says:

> "Immediately, therefore, the Apostles (whom this title intendeth to denote as "sent"), having chosen by lot a twelfth Matthias, into the room of Judas on the authority of a prophecy which is in a Psalm of David, having obtained the promised power of the Holy Spirit, for the working of miracles and for utterance first having throughout Judea borne witness to the faith in Jesus Christ and established churches, next went forth into the world and preached the same doctrine of the same Faith to the nations, and forthwith founded churches in every city from whence the other churches thenceforward borrowed the tradition of the Faith (received the Faith) and the seeds of doctrine, and are daily borrowing them, that they may become churches. And for this cause they are themselves also accounted Apostolical, as being the offspring of Apostolical Churches. The whole kind must needs be classed under the original. Wherefore these churches, so many and so great, are but that one primitive Church from the Apostles, whence they all spring. Thus all are the primitive, and all are Apostolical, while all are one."—DODGSON's *Tertullian*. Dr. Preescrip Her. §xx.

And then in reference to others, he says:

> "If there be any heresies [sects] which venture to plant themselves in the midst of the age of the Apostles, that they may therefore be thought to have been handed down from the Apostles, because they existed under the Apostles, we may say, let them then make known the originals of their churches: let them unfold the roll of their Bishops so coming down in succession from the beginning that their first Bishop had for his ordainer and predecessor some one of the Apostles, or of the Apostolic men, that continued steadfast with the Apostles. For in this manner do the Apostolic churches reckon their origin: as the church of Smyrna recounteth that Polycarp was placed there by JOHN; as that of Rome doth, that Clement was in like manner ordained by PETER. Just so can the rest also show those, whom being appointed by the Apostles to the Episcopate, they have as transmitters of the Apostolic seed. Let the heretics invent something of the same sort. But even though they invent it, they will advance never a step: for their DOCTRINE, when compared with that of the Apostles, will of itself declare, by the difference and contrariety between them, that it had neither any Apostle for its author nor any Apostolic man: because, as the Apostles would not have taught things differing from each other, so neither would Apostolic men have set forth things contrary to the Apostles. . . . To this test, then, they will be challenged by those churches, which, although they can bring forward as their founder no one of the Apostles or of Apostolic men, as being of much later date, and indeed being founded daily, nevertheless since they agree in the same Faith, are, by reason of their consanguinity in doctrine, counted not the less Apostolical. So let all heresies when challenged by our churches *to both these tests*, [to wit, their origin and their faith] prove themselves Apostolical in whatever way they may think themselves so to be. But in truth they neither are so, nor can they prove themselves to be what they are not, nor are they recieved into union and communion by churches, in

---

* Tertullian as above, §XIII;

any way Apostolical, to wit, *because they are in no way Apostolical*, by reason of the sacred mystery which they teach."—(*Tertullian* as above, §xxxii.)

The "*mystery*" here referred to is the Creed, which in other places the same author calls THE RULE OF FAITH.[*] On this point he says, "An adulteration by the sense imposed [on the Scriptures] is as much opposed to the truth as a corruption by the pen."[†] "To the Scriptures therefore, we must not appeal: not must we try the issue on points on which the victory is either none or doubtful—or too little doubtful, [since the very doubt is their victory.] For though the debate on the Scriptures should not so turn out, as to place each party on an equal footing, the order of things would require that this question which is now the only one to be discussed, should first be proposed, namely: 'To whom belongeth the very Faith; whose are the Scriptures; by whom, through whom, and where and to whom was that Rule whereby men became Christians [The Apostles' Creed] delivered?' For wherever both the true Christian Rule and Faith shall be shown to be, there will the true Scriptures be, and the true expositions and all the true Christian traditions.'[‡] And again "If these things be so, so that THE TRUTH be adjudged to belong to us, as many as walk according to this Rule [the Apostles Creed] which the Churches have handed down from the Apostles, the Aposles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determineth, that heretics are not to be allowed to enter upon an appeal to the Scriptures whom we prove *without the Scriptures* to have no concern with the Scriptures."[‖]

The reader will please bear in mind that I am not quoting TERTULLIAN for the sake of expressing my own ideas in another man's language, nor for the sake of approving all that he says. My object is to show that the Principles of church extension which I have laid down, were constantly kept in view and regarded as sacred by the Church generally before the Reformation. For this purpose I continue my quotations a little farther. The next author that I shall quote is CYPRIAN, who also had been a heathen of eminence before he was converted. He died a MARTYR, A. D. 258, Sept. 14.

> "The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny: even as the sun has rays many, yet one light; and the tree boughs many, yet its strength is one seated in the deep-lodged root; and as where many streams flow down from one source, though a multiplicity of waters seem to be diffused from the bountifulness of the overflowing abundance, and unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids the division of light; break a branch from the tree, once broken it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church flooded with the light of the Lord, puts forth her rays through the whole world, with yet one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth, in the riches of plenty, and pours abroad her bountiful and onward streams, yet is there head, one source, one Mother abundant in the results of her fruitfulness."—(CYPRIAN *De Unitate*, Oxford Trans. §4.)

Again, the same author speaking of Novatian, who had tried to get up a new Church, says:

> "He attempts to make a human Church, and sends his new Apostles through very many cities that he may establish certain recent foundations of his own institution." "And does any think that there can be, in one place, either many shepherds or many flocks? The Apostle Paul, likewise intimating the same unity, solemnly exhorts I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but that ye be joined together in the same mind and in the same judgment. And again he says 'forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace.' Think you that any can stand and live who withdraws from the Church and forms himself a new home and a different dwelling?"—(Epist Lv. §20 and *De Unitate* §7.

ST. CHRYSOSTOM, A. D. 395, in writing his Homilies on the Epistle to the Galatians on the expression "*churches of Galatia*," thinks that St. Paul was referring to the sects that had been got up by the preachers of another Gospel. He notices that the Apostle does not call them "*the beloved*" or "*the saints*" nor even "*the churches of God*," but "simply *churches of Galatia*." "Here at the outset, as well as elsewhere, he attacks their irregularities and theregives them the name of '*churches*' in order to impress them and to reduce them to unity. For persons split into many parties cannot properly claim this appellation "*church*," for the name is one of harmony and concord."[‡‡]

This exposition, as will be seen at once, is based upon the idea, that there could be only one church in a place that could "properly claim the name." He seems not to have thought of the possibility of there being such a thing as more than one in the same community and therefore he gives the explanation which we find above.

Again he says—"For this is, 'if anything, the subversion of the Church, the being in divisions. This is the Devil's weapon, this turneth all things upside-down. For so long as the body is joined into one, he has no power to get an entrance, but it is from division that the offence cometh."[‖‖]

My extracts are getting to be lengthy. But I must beg the reader to bear with me a few moments longer. I now quote from CYRIL, Bishop of Jerusalem, A. D. 350.

> "While the Kings of particular nations have bounds set to their dominion, the HOLY CHURCH CATHOLIC alone extends her illimitable sovereignty over the whole world." "Now it is called" *catholic* "because it is throughout the world, from one end of the earth to the other, and because it teaches, universally and completely, one and all the doctrines which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness, every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named both in deeds and words and in every kind of spiritual gifts. And it is rightly named "*Church*," because it *calls forth* and *assembles together* all men."—(*Catechet. Sects* xviii. §27, 23, 24.)

The same author says also:

> "But since the word '*Church*' or '*Assembly*' is applied to different things (as also it is written of the multitude in the theatre of the Ephesians, Acts 19: 41, and since one might properly say that there is a *church of the evil doers*) the Faith [the Rule of Faith, or Apostles Creed] had delivered to thee, by way of security, the Article And in ONE HOLY CATHOLIC CHURCH, that thou mayest avoid their wretched meetings and ever abide with the Holy Church Catholic in which thou was born again. And if ever thou art sojourning in any city, inquire not simply where the Lord's House is (for the sects of the profane also make an attempt to call their own dens '*Houses of the Lord*,) nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Body, the Mother of us all, which is the Spouse of our Lord Jesus Christ, the Only Begotten Son of God."—(*Sect.* xviii. §26.

Here I close my quotations from individual authors, not however from want of much more like this, for I could easily fill a volume, but for want of room, and because I deem it unnecessary to proceed any farther.

I will next call attention to another class of testimony, namely the Canons of the Church. We have a series of Canons that were adopted some of them very early—and all of them received the sanction and approbation of the whole Church. From these only shall I quote. And I will begin with their definition of Heretics:

> "And we include under the name of heretics those who have been formerly cast off by the Church, and those who have since been anathematized by us, and in addition to these, those also, who do indeed pretend to confess the sound Faith, but some separated themselves and founded congregations in opposition to our canonical Bishops."[*]

These Canons make provisions for persons going from one city or province to another, and being then received. But they never speak of going from one religious communion to another in that way. This shows first, that all the churches in different places were in one communion, and secondly, that they recognised none as churches of Christ that were not in the same communion with them, and finally, that there was but one church in the same city.

They abound in laws prohibiting any of the clergy from separating from the church to form separate congregations distinctly repudiating all such from being in the communion of the Church.

They are full of restrictions preventing the people from praying, marrying, or having any religious associations with heretics.

I had designed to quote these Canons at length. But that will be unnecessary. It is not from isolated Canons or here and there a pointed expression, that we can best judge of their bearing in this respect. The whole tenor and frame work of them is based upon the principles of identification that I have already stated. To show this fully would require far more lengthy quotations than I have room for in this place, or than the reader's patience would hold out to examine.

I have not quoted or referred to these passages as *as authority to give weight to what I have said*, but to show that these principles were regarded in the Church so as that no society or assembly of persons calling themselves Christians, could have been received and acknowledged to be a part of the Church in violation of them. They would have been at once put down as heretics or schismatics—a new church on a human foundation not holding to the Head, and therefore not of the Body.

I may as well here make an explanation that will soon at least become indispensable. It is in regard to the threefold Orders of the Ministry. This has been a subject of much discussion in these latter days. I have not discussed it in connection with our present undertaking: nor do I intend to. But I refer to it simply as a fact of Church History, the mention of which I cannot wholly avoid. The fact is, that notwithstanding the opinions of many learned men, in regard to this constitution of the Ministry, no church has been pointed out as existing before the Reformation without it. It was commonly regarded as essential to the Church, and this opinion, as we shall see bye and bye, received a good deal of attention from the Reformers. But the reader will observe that I use this constitution of the Ministry usually called Episcopacy, simply as a historic fact, and base nothing whatever upon the assumption of its divine origin, or of its permanent obligation, how much soever of both opinions may have been entertained by those whose opinions and language I may quote.

In accordance with the principles already discussed in section third, and which as we have seen, were entertained by the Church universally, the communion of the Church was extended from its first establishment up to the time of the Reformation with a progressive growth from century to century, until it covered the whole of Europe—the Eastern part of Asia, and the Northern part of Africa. The ravages of Mahometanism had obscured and greatly marred a part of it, and the strifes between the Bishops of Rome and of Constantinople for the supremacy or precedence had led to a division or schism several centuries before Russia and the east of Europe, including Greece and the west of Asia, and the north east part of Africa were on the one side and Europe, from Austria west were on the other. The former part is usually known as the Greek Church. The latter as the Western or Roman Church.

The Roman Church therefore consisted of several national or provincial Churches, which had been brought in some way to acknowledge the supremacy of the Bishop of Rome as Pope. He and they had then arrogantly appropriated to themselves the title of "*Catholic*," and declared obedience and submission to the Pope indispensable to God's favor.

Among those Churches which had been brought into this subjugation was the Church of England. Planted in that Island in the days of the Apostles, and probably by an Apostle's own labors—ST. PAUL—it maintained its perfect freedom from all foreign jurisdiction or interference for four or five centuries—until after the Saxon invasion. The Island was then reconverted in part, by Missionaries, sent thither from Rome, who, of course, brought with them a Roman influence, which, by one means and another, was increased, until the Papal Supremacy was fully acknowledged some five or six hundred years afterwards. Of course, therefore, the Church of England partook of the darkness and corruptions of the middle ages. While the Eastern Churches which had never acknowledged the Papal Supremacy, had not become nearly so corrupt.[*]

At the Reformation then, we have the Church in what, for convenience sake, may be called two communions—the Eastern or Greek, and the Western or Roman—nearly equal in point of numbers—and both equally parts of the original vine, planted in accordance with the principles to which our attention has been called. They were divided by events that occurred long after they were established, and not by the very fact of their origin. The Reformation—which took place in a part of the Western or Roman part of the Church—constituted still another division, as we shall soon see, so as that after that event, the whole Church Catholic will be distinguished into three parts of communions—the Greek, the Roman, and the Reformed.

Two questions now rise for our consideration—(1.) whether there were any Churches that are not included in these divisions—and (2.) whether the Church had not become apostate or extinct through its corruptions. D.

[*] The independence of the English Church of the Romish Supremacy in the first centuries, and the means by which that supremacy over the English Church was acquired, will be considered more at length in a future section.

For the Churchman.

CROSS-READINGS.

Every body knows that objects are seen to advantage by their being placed in positions with other objects so as to produce a contrast. Sometimes the effect of contrast is beautiful—sometimes it is grand—sometimes it is simply ludicrous. "Cross-readings" are frequently amusing, from their being examples of contrast which produce the latter effect. I believe they are never considered either beautiful or sublime. At any rate, the effect of the instance I take the liberty of giving you, strikes me as being, in its way, remarkable as ridiculous inconsistency.

Among the "perversions of doctrine and polity," which are specified as the provoking causes of the irate "Evangelical Knowledge Society," in Ohio, are the following, viz:

Extract No. 1, from the 4th column of the 1st page of the Protestant Churchman of the 2nd ult.—"Holy-day exercises have been increased in numbers; daily morning prayers in the Church have been substituted for family devotions; the reading of the Liturgy has been exalted over the preaching of the Gospel."

Extract No. 2, from the 5th column on the same page of the same paper.—"You have told us," he said, [the catechist] "that the things related in this verse took place at the ninth hour of the day; To what was that hour wont to be devoted?" "To prayer." "And what was the building called that was open at that time to receive the worshippers?" "The temple." "Are not some persons especially mentioned who came to the temple at that time?" "Yes." "How many?" "Two." "What were their names?" "Peter and John." "*Where did Peter and John go at the ninth hour?*" "*Into the temple.*" "*What to do?*" "*To pray.*"

[From Hints on Catechising."

Extract No. 3, taken from the "Christian Intelligencer," a Reformed Dutch Church newspaper, from an article recommending the adoption of a Liturgy in their worship.—"The reading of a portion of Scripture by the Minister and congregation together, as the Psalms are read in the Episcopal service, would tend to enlist the attention to it much more than the reading by the minister alone. The reading would then be the act of each person, and the habit would become a fixed one, of feeling that we go to Church in order that each member of the congregation may *unite in the reading of the Scriptures, the confessions, and prayers, and worship of God, as well as to hear the sermon of the minister.*"

Now, to compare the 1st and 2d of these extracts, what is to be thought of the care with which the aforesaid Protestant Churchman newspaper is made up, to say nothing of its consistency of views? And, to put the 1st and 3d together, which will seem to Churchmen most like the sentiments of Bishop Hobart—the open disparagement of the service of the Church, or the commendation of liturgical worship? And which is most like the example which the Apostles St. Peter and St. John have left us, of *daily frequenting*, at stated hours, the place of public prayer? Farther comment is superfluous. RUBER.

THE CHURCHMAN.

New-York, Saturday, Oct. 7, 1848.

We refer the reader to another column for the proceedings of the last Convention, and will here detain him only with a few brief remarks on the most important of them.

The proposition to alter the constitution so as to make participation in the Holy Eucharist a qualification for the office of Lay Delegate, is a reform which has been forced upon us by an experience of the evils which it is designed to remedy. A few years ago such a proposition would have found but little favor in this Diocese. Very desirable, indeed, it was, in the judgment of our soundest men, that the delegates from parishes should be communicants; but, as the requirement had never in fact been made, as no inconveniences had been felt from the want of it, as some immediate and apparent advantages would be forfeited by insisting on it, and as it might offer a questionable motive to an act which of all others should be a free-will offering of the heart, and divested, as far as possible, of every inducement to its performance inconsistent with entire disinterestedness and singleness of purpose, it was thought better to leave the qualification, desirable as it was felt to be, to the discretion of the parishes, than to make it imperative by legislative enactment. Such, we say, was the feeling of the sundest minds; but the experience of the last few years has made manifest the necessity of *some* measure of reform; *some* proof of sincere love for the Church in connexion with the loudest professions of zeal for her purity and morality; *some* token that all who are admitted to be helps to the Clergy in the government of the Church of GOD, are duly sensible of the awful responsibilities devolved on them. And if *some* evidence of fitness is felt to be necessary on the part of the lay-members of the Church, what better can there be than that which our Lord himself has appointed as the means and proof of real communion with that body whose affairs they help to administer? We propose at another time to go more largely into the merits of the proposed alteration, and only advert to it here as a sign of the times; adding, however, our belief, that whatever may have been thought of the expediency of introducing the measure, its defeat would be attended with the most disastrous consequences.

The vote in favor of the payment of the Bishop's salary is gratifiying on several accounts, and in a very high degree. In the first place, it puts what has been a vexed subject of dispute entirely at rest; for whatever dissatisfaction the measure adopted may occasion to individuals, there is not the remotest probability that there will ever be a concurrent vote of both orders in favor of reversing it, and therefore it may be safely presumed that there will be no future agitation of the subject. In the next place it puts a total extinguisher on the opinion, which has found some abettors even since the last General Convention, that the Diocess is vacant. It is worthy also of remark, that the debate to which Mr. Bradish's amendment gave rise, indicated a kindlier feeling toward the Bishop, and a juster appreciation of his position, and of that of the Diocess, than the debates of any former Convention since the commencement of our late unhappy troubles.

Last in order of time, though not least in importance, are the Preamble and Resolution of Dr. Sherwood, which were brought forward by him at as early a period as was practicable, but which, in compliance with the deprecations of some who seemed to fear their adoption, he generously forbore to press on the consideration of the House. The importance of this Preamble and Resolution consists in the fact, that they involve the questions as to where the responsibility for the present anomalous state of things rests, and when and how it is to be terminated. We are glad that they have been brought to the attention of the Diocess in such a way as to ensure their calm and most serious and thorough consideration before the meeting of the next Convention.

Our English exchanges give us the following interesting speech of M. Guizot. It was at a public entertainment on occasion of the re-opening of St. Nicholas's Church, Great Yarmouth—two of the Bishops and a large number of the Clergy being present—when Guizot, on his health being drank, by the Chairman, rose and said:

"I give you my most heartfelt thanks for the honor you have done me, the kindness you have shown me, and, above all, for the interesting—the most interesting and awful ceremony, of which by your kind invitation I have this day the happiness to be witness. And I would pay you my thanks, not only in my own name, but in the name of the many honorable and distinguished visitors who have assembled today in your town. How can I discharge, well, such a duty? I who am a foreigner, with my imperfect and so bad English. But if there be a want of correctness in my speaking, be assured there is no want of sincerity in feeling. I have come but twice during my life to England. The first time I came as an ambassador of a powerful King; the second time I came as an exile from my native land. When I came the first time to your country, Europe was in a state of perfect tranquility and prosperity—there was peace present, and confidence in the future. The second time, some months ago, when I came, my own country—Europe generally—was involved in much sadness and fears for the future; but I found England perfectly quiet, enjoying, in the deepest tranquility, her liberty, her constitution, her moral, intellectual, and material prosperity; and I was received, as an exile, as I had been when an ambassador, with the same kindness, the same sympathy, and, I dare say, with the same friendship. How should I not but have been struck with such a spectacle of noble national wisdom? How should I not but have deeply felt such a mark of respect? For these motives I am here to-day. I have hitherto refused myself to every invitation—declined every invitation to feasts and to great meetings. Far from my dear country, and deeply sad, it is my inclination as well as my duty to live in retirement; and this I am doing. But this occasion is one of a very different kind. The restoration of a Church of God, the piety of an immense people, the eloquence of two worthy bishops—these were the motives that attracted me to your town after I had refused every other invitation. I regret it not. I am happy, deeply happy, to have seen what I have seen—to have heard what I have heard—to have felt what I feel just at this moment. Only one word more. Allow me to say, Keep your faith—keep your laws—be faithful to the examples, to the tradition, of your ancestors, and I trust God will continue to pour on you and your country His best, His most abundant, His most fertile blessings."

A very brief notice of the opening of our Diocesan Convention was all for which we could find room in our last. On Wednesday, the first day of the session, Morning Prayer was said by the Rev. Dr. Coit, assisted in the Lessons, by the Rev. Mr Tuttle of Hudson. The Ante-Communion service was read by the Rev. Dr. Berrian, President of the Standing Committee, the Rev. Dr. Creighton reading the Epistle. The Convention Sermon was preached by the Rev. Dr. W. L. Johnson, of Jamaica, from Hebrews xi.: 24—26. It was a finished and able discourse, and was listened to with the deepest attention. The Alms at the Offertory, designed for the P. E. Tract Society, were collected by four of the Deacons present. In the administration of the Holy Communion, Dr. Berrian was assisted by the Rev. Drs. Creighton, Sherwood, and Schroeder.

After the religious solemnities were concluded, in the absence of the Bishop, the Secretary of the Convention—the Rev. Dr. Haight—called the Convention to order, when, pursuant to the Fifth Rule of Order, the Senior Presbyter present, the Rev. Dr. Berrian, took the Chair. Upon the calling of the Roll of the Clergy, and the names of the Lay Delegates, whose Certificates were received, there being a quorum present the Convention proceeded to the choice of officers. The vote by ballot, in the several cases, was dispensed with, and the following gentlemen were unanimously chosen: *President*, Rev. William Creighton, D.D.; *Secretary*, Rev. Benjamin I. Haight, D. D.; *Treasurer*, Charles N. S. Rowland, Esq. The Secretary appointed as *assistant*, the Rev. William E. Eigenbrodt, the former assistant, the Rev. Mr. Carder having removed from the Diocese. After the appointment of the Standing Committees, and Inspectors of Elections, the Convention adjourned till Thursday morning.

On Thursday, Morning Prayer was said by the Rev. Mr. Buel, of Poughkeepsie, assisted in the Lessons by the Rev. Mr. Morss, of Waterford. The Report of the Standing Committee of the Diocese, including the Reports of Bishops Potter and DeLancey, was presented and read; of which we hope to give an abstract hereafter. The Elections were then held, which resulted in the choice of the following gentlemen. STANDING COMMITEE. Rev. Drs. Berrian, McVickar, Haight and Seabury, and Messrs. Jones, Verplanck, Hoffman and F. Smith. The votes were as follow: *Clerical*; for Dr. Berrian 95, Dr. McVickar 89, Dr. Haight 76, Dr. Seabury 71, Dr. Forbes 19, Dr. Whitehouse 11, Dr. Taylor 10, Hon. S. Jones 97, Hon. G. C. Verplanck 97, Hon. M. Hoffman 96, F. Smith, Esq. 94, the rest scattering. *Lay*, for Dr. Berrian 88, Dr. McVickar 85, Dr. Haight 77, Dr. Seabury 71, Dr. Whitehouse 14, Dr. Taylor 13, Dr. Forbes 12, Hon. Messrs. Jones, Verplanck, and Hoffman, each 92, F. Smith, Esq. 89, the rest scattering. MISSIONARY COMMITTEE, the Rev. Messrs. Clapp, Morss, Mead, Cox, A. B. Hart, and Messrs. Rowland, Swift, Oakley, F. Smith and McDonald. The Rev. Dr. Price had declined a re-election. TRUSTEES OF AGED AND INFIRM CLERGY FUND. Messrs. Bard, Van Waganen, Curtiss, and Rowland (ex officio).

On the Report of the Committee on the Incorporation of Churches, the following Parishes were received into union with the Convention, viz., St. John the Baptist, New York; St. Peter's, Brooklyn; St. Paul's, Williamsburgh, and Christ Church, Piermont.

The Reports of the Missionary Committee of the Diocese, of the Trustees of the Episcopal Fund, Fund for Aged and Infirm Clegymen, of the Standing Committees on the Treasurer's Report, and the Theological Seminary were presented; abstracts of which will be given hereafter.

The Special Committee on the alteration of Article III. of the Constitution presented their Report, by the Rev. Dr. Vinton, their Chairman, which concluded with a resolution, proposing so to alter the Article as to require the Lay Delegates to Convention to be communicants, and to limit the number to three. The Report was as follows:

The Special Committee, to whom the Convention of this Church, in 1847, referred the proposition to alter the Third Article of the Constitution, touching the qualifications and number of Lay Delegates, respectfully

REPORT,

That, The questions before them were presented to the Convention of 1845; and, on motion, were "laid over to the next Convention for consideration." Accordingly, they were called up from the table at the last Convention, and considered, by committing them to the undersigned, selected by appointment of the Chair.

The alterations proposed are as follows:—"After the words 'Lay Members,' in Article III., insert the words, 'who shall be Communicants;' and strike out the words 'or more,' and insert the words, 'and not more than three,' whereby the Article, as amended, should read thus:—

"ARTICLE III.

"The Convention shall be composed of the Officiating Ministers, being regularly admitted and settled in some church within this Diocese, which is in union with this Convention; and of Lay Members, who shall be Communicants, consisting of one, and not more than three, delegates from each church, to be chosen by the vestry or congregation; and clergymen employed as Missionaries under the direction of this Convention; and clergymen engaged as Professors or Instructors of youth in any College, Academy, or general Seminary of Learning, duly incorporated, may be members of the Convention."

The Committee have duly considered the proposed amendments, and unanimously agree that the *number* of Lay Delegates from each parish ought to be limited to *three*; because that number provides amply for securing the interests of any parish; and because a greater number would seriously encumber the Convention, already large enough for sober deliberation, while, by the blessing of God, new parishes are annually claiming to be represented in this Council of the Church.

The Committee believe that their judgment accords with the opinions of a majority of the Convention on this point; and, therefore, they conclude their report on this portion of the subject.

In proceeding to deliberate on the question of the personal qualifications of Lay Members, your Committee were aware of the great delicacy of the topic; and of the need of Divine Grace to procure its peaceful discussion and its right settlement.

It requires no small measure of magnanimity, in those members who may become disqualified by the adoption of the proposed amendment, to vote for a measure which should exclude themselves from the Council of the Church. And it demands a rare moral courage in another class, who, though eligible themselves, yet fear to disturb the claims of those who are lacking in the spiritual requisitions of this amendment. And again: it will be felt as a serious vacancy to miss the familiar faces of many esteemed friends, on whose sagacious counsels, in Convention, the Church has been accustomed to rely.

But your Committee have faith in God, that He will graciously supply wisdom to such as may be qualified, according to the proposed amendment. And, inspired with the hope that the great principle of Christianity involved in the question, will overcome all opposition, and unite all hearts, they proceed to state the grounds on which they recommend the adoption of the amendment, that makes Communion with the Church in the Holy Sacrament the prerequisite for eligibility to a seat in her Councils in Convention.

And the foremost fact presented to the view of your Committee, is the cherished truth, that the Church is the mystical Body of Jesus Christ; organized into a Kingdom, of which He is the Lord and Head; and composed of members whom He hath incorporated together, by virtue of Spiritual qualifications, and sealed into union by His appointed Sacraments.

The Constitution, proposed to be amended, while it recognizes the fact that the Church is a Spiritual and Organic Society, yet prescribes no spiritual qualifications to the Lay Members of its Convention.

Every State or Kingdom determines the qualifications of its legislators; and among them, the first is that they shall be natives or naturalized; the second is that they shall have attained a certain age, and have given sufficient evidence of attachment to the soil and institutions of their country. No State was ever heard of, where foreigners were admitted to the legislature; and none, where children were regarded as competent to make the laws.

Yet the anomaly exists in our branch of the Church Catholic. Persons who do not belong to the Church, who were never baptized, are eligible to office, and actually contribute in making the laws, electing the officers, and prescribing the doctrines of faith of the Church. Nothing in our present Constitution, prevents the entire Lay delegation from being persons who were never admitted into Christ's Kingdom, and accordingly are aliens and foreigners, from sitting in the Legislative Council of the Church of God, and having effectual influence in matters touching the doctrine, worship, and discipline of Christ's religion.

It appears to your Committee, that the enormity of this defect should speedily be extinguished, and hence, that some further qualification be required. It should be a qualification congruous with the character of the Society. If the Church be only a Secular Society, then Secular qualifications will suffice. But, if a Spiritual Body, then Spiritural qualifications become requisite

Of whichever character the Church is, the same is the character of the Convention. This is evident from the very title of the Constitution under which we are now convened. It is the Constitution of the "Protestant Episcopal Church in the Diocese of New York." It is furthermore evident from the first Article of the Constitution; for that ordains that "there shall be a *Convention of the Protestant Episcopal Church* in this Diocese" every year or oftener. There can be no doubt, therefore, that this Convention is the *Church in Council*, in the Diocese of New York. If the Church be a Secular institution, then, and not otherwise, can the assumption be tolerated, that this Convention is a Secular Body; and that, therefore, it need require no more than Secular qualifications in its members.

But the Great Head of the Church Himself has described the Church as His Kingdom in the world, but not of the world, nor deriving any of its powers from hence. The Church would be faithless to her Lord, and false to herself, were she to be unmindful of her heavenly origin, or should fail to assert her Spiritual character. She is not a Secular Society, and therefore it would be a blasphemy to say so. Any religious Body, claiming to be the Church of Christ, and yet acknowledging herself to possess the character of only a Secular institution, does, by that fatal admission, destroy her claims and confute her pretensions.

It would be suicidal to this Church, to concede, for an instant, or for any purpose, that her Convention is a Secular assembly, and that her proper Representatives and Councillors, and Lawgivers, are, or may be, the children of this world.

The question, then, is reduced to this inquiry: What doth the Protestant Episcopal Church in the United States and in the Diocese of New York say of herself? What does she claim to be?

Does she admit that she is a Secular Body?

What is the meaning of this word "Secular?" Hooker defines it, and the lexicographers adopt his definition, to be "Worldly; not Spiritual, relating to affairs of this present world; not holy."

Does this Church accept this term to describe her character and functions? Never, in any instance, save in the want of qualification in her Lay Members of Convention, which it is proposed to correct and remedy. The Common Prayer Book, containing the Faith, Worship, and Discipline of her members, is the exponent of her claims, and the evidence of her character. It is her own declaration of her own pretensions.

Her faith, is the Creed once delivered to the Saints. Her worship is the inspiration of the Holy Ghost, with the devout aspirations of Holy men of old. Her discipline is received from Christ and His Apostles, in a tradition, marred by no interruption nor defect.

Her Baptismal Vows declare her anti-secular nature, and compel her members to witness, by a good profession, in behalf of what is holy and spiritual, and divine, against the world, the devil, and the flesh.

And when she speaks of her Conventions, she describes them as "the Council of the Church of Almighty God," "assembled in His name and presence." She claims the presence of the Holy Spirit, who did "preside in the Councils of the blessed Apostles;" and did "promise through Jesus Christ to be with His Church to the end of the world;" "to direct, sanctify, and govern us by His mighty power, that the comfortable Gospel of Christ may be truly preached, received, and followed, in all places, to the breaking down the kingdom of sin, Satan, and death."

Your Committee need not ask, if these invocations, expressing the Church's own faith in her mission and her character, and describing the office of her Conventions, do not most effectually put to shame and silence, every allegation that she is a Secular Society.

It remains but to show the grounds on which your Committee recommend the qualification of Lay Members to be that of Communicants.

There seem to be only three spiritual conditions applicable to the case. The first, is Baptism; which, while it admits a person into the Church, receives him only as a child; so that, whatever may be the years of his natural life, his spiritual life, by this sign, is yet in its earliest stage.

Besides, some persons have apprehended that this qualification would give occasion to stir up the vexed question of the validity of, what is termed, "lay-baptism."

The second condition, is that of Confirmation; which, the Committee agree, would betoken the arrival at the full age of the Christian; and would be the sign of personal adherence to Christ through the visible head of the Church, in the Apostolic fellowship, and in the Unity of the Body; and would also look back to the qualification of Baptism, and forward to that of Holy Communion, seeming thereby to encircle both qualifications.

But your Committee were not empowered, nor disposed, to urge Confirmation as the requisite condition of membership of Convention.

There remains only the third condition, of Communion; which contains the highest and most ample security, both for the vindication of the principle contended for, and for the purity of the legislation of the Church.

And among the reasons for exacting that Lay Delegates should possess the same qualifications as the Clerical, in this respect, your Committee remind the Convention of its own law, proposing conformity with the invariable usage of the Church, in all times and places, by requiring the Holy Communion to be celebrated and administered at the opening of every Convention. This law presupposes that the members are Communicants. It recognizes the right of all to participate in that heavenly feast. It virtually makes it the duty of every one to obtain the grace which is imparted in it.

Your Committee will not insist on the evidence of the propriety of this requisition, which they might adduce from the universal sentiment of "all who profess and call themselves Christians," as verified by the practice, as they are informed, of all bodies claiming to be churches, but they will proceed at once to set forth the strong and solemn expression of the judgment of our fathers in the Diocese of New York. Your Committee are happy in thus being able to forearm the cause they advocate against the power of prejudice, and the imputation of proposing a reform that smacks of novelty.

As long ago as the year 1802, the Convention of the Church in New York, composed at that time of delegations from only about twenty parishes then existing, passed, unanimously, the following resolution:

"*Resolved*, That it is the opinion of this Convention, that the welfare and prosperity of the Church require, and it is in itself proper and right, that no Lay Delegates should be sent to this Convention, but such as are Communicants of this Church, and have been so, at least, for one year previously to their appointment."

This resolution imbodies both the principle and the expedience of the Amendment to the Constitution, as now proposed. But if the evil of the present practice was then discerned and felt, how much more oppressive is the outrage against "the welfare and prosperity of the Church," at this time, when her Delegations have increased more than eight-fold! The violation of Christian propriety and Church principle is the same now as then. And your Committee cannot but hope that all who are now admitted to a vote on this serious subject, will agree to enforce by *law*, what, as they have seen, the solemn *resolution* of their venerated fathers is found incompetent to command.

Your Committee are apprehensive that our Church is now suffering and deserving God's displeasure, on account of her alliance with the world. As in the State it would be *high treason*, so, in the Church, it is glaring *impiety*, to give over the Legislature to a foreign influence. Do we read that Israel ever applied to the Nations in the midst of them, to guard the Sacred Ark, or to prescribe the Temple Worship? When the Philistines took the Ark in *battle*, God plagued the *Philistines*. When Uzzah touched it, though with good intent, God *slew Uzzah*. And when Israel voluntarily allied themselves to the Nations, the Lord God executed His threatened curse, "I will no more drive out any of these Nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes."

These things are written for our admonition. We see men who are not in Communion with the Church, (and even unbaptized men,) elected to seats in her Council in Convention, and having a voice of influence in regulating the Worship, Discipline, and *Faith* of the Church. Our General Convention has authority over the Book of Common Prayer.

It is high time that the alarm be sounded, and the remedy applied, lest God, in anger, curse his people, by permitting the children of this "naughty world," in the midst of them, to become "snares and traps unto them, and scourges in their sides, and thorns in their eyes." Your Committee earnestly invoke this Convention to ordain the proposed Amendment to the Constitution of the Church in the Diocese of New York.

It seems proper to your Committee to say furthermore, that, in coming to this conclusion, they have pondered the objections urged against it.

It is objected that the exacting of Members of Convention the qualification of Communicants, would deprive some feeble parishes of representation.

The Committee have not heard of a single parish so spiritually poor as to be lacking in one Communicant. If there be such, it might be a question whether they are entitled to a lay-representation. But at all events, it is thought that such a parish may safely intrust its interests to their Minister, and to their lay Brethren and the Clergy in Convention.

It is again objected that the proposed Amendment will induce persons to become Communicants.

If it shall have the effect of urging them to this duty in good faith, the Committee think that this desired result would be an added argument in favor of the Amendment. If it be alleged that persons will be instigated thereby to become Communicants hypocritically, the Committee dismiss the objection as an imputation of unfaithfulness in the clergyman, and awful crime in the layman, not to be suspected or alleged without explicit proof.

It is again affirmed that the Convention of the Church is but a secular meeting.

But this issue the Committee have endeavored to conclude in this Report.

FRANCIS VINTON, D.D.,
RICHARD WOOD,
D. H. ARNOLD.

All of which is respectfully submitted, with the following Preamble and Resolution:

WHEREAS, It is the opinion of this Convention, that the welfare and prosperity of the Church require, and it is in itself proper and right, that no Lay Delegates should be sent to this Convention, but such as are Communicants of this Church; therefore,

Resolved, That the Constitution be amended thus:

After the words "Lay Members," in Article III., insert the words, "who shall be Communicants," and strike out the words, "or more," and insert the words, "and not more than three."

FRANCIS VINTON, D.D.,
RICHARD WOOD,
D. H. ARNOLD.

The subject thus introduced, was the prominent one before the Convention. It was fully and ably discussed on Thursday evening and Friday morning, the Rev. Drs. Vinton, McVickar, Schroeder, and Tyng, and the Rev. Messrs. Pardee and Southard, advocating the proposed alteration, and the Rev. Dr. Taylor, the Rev. Messrs. C. Jones, Balch, Van Kleeck, and Messrs. William Jay, Hiram Ketchum, and F. J. Betts, Dr. J. Augustine Smith, and W. Beach Lawrence, opposing it. Of the debate, our limits forbid us to give a sketch at present. The vote [on the first part of the original proposition, submitted by the Committee, to require the Lay Delegates to be communicants—all amendments having been withdrawn,] was taken on Friday, just before the close of the Morning Session. It was as follows,

CLERGY. *Aye.*

Rev. Mr. Abercrombie, Andrews, Mr. Appleton, Barrows, Amos B. Beach, Dr. Berrian, Mr. Bingham, Bostwick, Bourne, D. Brown, Dr. Brown, Bruce, Bull, A. B. Carter, Clapp, Mr. Cook, Dr. Creighton, De Koven, Rev. Mr. Diller, Duffie, Edwards, Eigenbrodt, Evans, Everett, Fairbairn, Fish, Mr. Fowler, Garfield, Geer, Gibson, Gordon, Haight, Harriman, Harris, Haskins, Hawksley, Dr. Henry, Dr. Higbee, Mr. Howland, Jenks, Leonard, Dr. Mc Vickar, Mr. Mallaby, Metcalf, Milledoler, Millett, Mines, Mr. Morris, Morss, Nichols, Noll, Pardee, Mr. Pound, Dr. Price, Dr. Robertson, Sayres, Dr. Schroeder, Rev. Dr. Seabury, Shaw, F.W. Shelton, Dr. Sherwood, Mr. Shimeall, Sleight, Mr. J. C. Smith, O. H. Smith, Southard, Staunton, Traver, Tucker, Mr. Tuttle, Dr. Tyng, Dr. Vinton, Ward, Washbon, Wells, Williamson.—76.

Nay.—Dr. Anthon, Balch, C. W. Bolton, Mr. J. C. Brown, J. W. Brown, Buel, Clarke, Cox, Mr. Curtis, Cushing, A. B. Hart, Harwood, Mr. Heyer, Hughes, Dr. S. R. Johnson, Mr. C. Jones, Lounsbury, Mercer, Dr. Moore, Partridge, Powell, Mr. Reynolds, Richmond, Mr. Rodman, Scovill, Mr. Scofield, Sherwood, Stearns, Mr. Storrs, Stoughton, Dr. Taylor, Mr. Van Kleeck, Mr. Walsh, Weaver, Dr. Whitehouse, Winslow.—36.

LAITY.—*Aye.*

St. John's. Cohoes, Trinity, Rensselaerville, Trinity, West Troy, Christ, Hudson, St. John's, Stockport, St. Jame's, Hyde Park, St. Paul's, Red Hook, Zion, Wappinger's Creek, Cross, Ticonderoga, Trinity, Athens, Christ, Greenville, Grace, Prattsville, Trinity, Windham, Calvary, Brooklyn, Emmanuel, do., St. John's, do., St. Luke's, do., St. Mary's, do., St. Peter's, do., St. Thomas's, do., St. Mark's, Williamsburgh, All Saints, New York, Annunciation, Ascension, Calvary, Crucifixion, Emmanuel, Holy Apostles, Holy Evangelists, Holy Martyrs, Nativity, Redemption, St. Clement's, St. George's, St. George the Martyr's, St. Jude's, St. Matthew, St. Stephen's, St. Andrew's, Walden, Zion, Butternuts, Christ, Cooperstown, Christ, Gilbertsville, St. George's, Flushing, St. George's, Hempstead, Zion, Little Neck, Trinity, Rockaway, Christ, Troy, Christ, Piermont, Grace, Waterford, Caroline, Setauket, St. John's, Monticello, Trinity, Ulster, Trinity, Granville, Trinity, New Rochelle, St. Stephen's, North Castle, Christ, Rye, St. Peter's Ch'l., Port Chester, Christ, Tarry Town, Grace, White Plains.—56.

Nay.—Trinity, Fishkill, St. Anna's, Fishkill Landing, St. Paul's, Pleasant Valley, St. John's, Fort Hamilton, Christ, Williamsburg, Christ, New York, Epiphany, Grace, St. Andrew's, St. James's, St. Mark's, St. Mary's, St. Michael, St. Peter's, St. Sauveur's, St. Simon's, St. Thomas's, Trinity, St. Paul's, and St. John's Chapels, Zion, St. George's, Newburgh, St. George's, Astoria, Grace, Jamaica, St. John's, Clifton, St. Andrew's, Richmond, Trinity Chl., Factoryville, St. Paul's, Tompkinsville, Christ, Duanesburgh, Grace, Sag Harbor, Christ, Marlborough, St. Matthew's, Bedford, St. Paul's Eastchester, Zion, Greenburgh, St. Peter's, Westchester, St. John's, Yonkers, St. John's Chl., Tuckahoe.—38.

The proposed amendment of the Constitution is therefore approved, and lies over to the next Convention, for final action.

The other business of Friday morning was simply the reception of the Report of the Committoe on the Diocesan Fund, and one from the Rev. Dr. M'Vickar as Chairman of the Education Committee of the Society for Promoting Religion and Learning. At the opening of the session, Morning Prayer was read by the Rev. Dr. Milledoler of Saratoga Springs, the Rev. Amos B. Beach of Butternuts, reading the Lessons. The Ante-Communion Service—it being the Feast of St. Michael and All Angels—was read by the Rev. Professor M'Vickar, the Rev. W. A. Curtis, Missionary at South Oyster Bay, reading the Epistle.

At the Evening Session, Prayers were read by the Rev. Dr. Robertson of Fishkill Landing, assisted in the Lessons by the Rev. Mr. Winslow of Staten Island.

The proposition of the Committee to limit the number of Lay Delegates from each Parish, to three, was approved, with great unanimity.

Dr. Taylor proposed an alteration of the same Article of the Constitution—III.—mainly touching the Clerical members, the same, in substance, which was reported to the last Convention by a Committee of which he was Chairman, but which was not acted upon. After some conversation, it was referred to a Committee, consisting of the same members as the previous committee, with the addition, on motion, of Rev. Dr. Vinton.

Dr. Taylor then moved the adoption of a Canon entitled "Of the Members of Convention, and the evidence of their rights to seats," being the same reported by the Committee on the subject, at the last Convention, which was unanimously adopted. If its provisions are carried out, the organization of the Convention will be greatly facilitated. We intend to publish it, *in extenso*, in a future number. With one or two slight amendments, it is the same as that printed on pages 62, 3, and 4 of the last Journal.

After these Constitutional and Canonical questions were disposed of, Judge Burnet moved the adoption of a Resolution, of which he had previously given notice, viz., "That the Trustees of the Episcopal Fund be directed to pay unto the Rt. Rev. Benjamin T. Onderdonk, D. D., out of the income of the said Fund, (excepting the portion set apart for accumulation,) the sum of Twenty Five Hundred Dollars annually, commencing September 27, 1848, until the further order of this Convention." To this Resolution, Mr. Bradish offered the following Amendment:

"*Whereas* the Episcopal Fund was established by the members and Parishes of this Diocese for the express purpose of securing active Episcopal services therein, and of maintaining the dignity and usefulness of the Episcopal office; therefore,

Resolved, As the solemn and deliberate judgment of this Convention, that no portion of said fund can rightfully be applied to aid or support, in any way, a Bishop on whom a sentence of Indefinite Suspension has been pronounced by the highest Judicial Tribunal of the Church, and which sentence still continues in full force:

[†] " " §XVII.
[‡] " " §XIX.
[‖] " " §XXXVII.
[*] Of Constantinople, Can. VI.
[‡‡] Commentary on Gal. 1, 2, [‖‖] Hom. XXXII on Rom. XVI. 17, 18, XVIII., 27.

But, whereas it is desirable that some provision should be made for the Right Reverend Benjamin T. Onderdonk, and his family; therefore, be it further

Resolved, That a Committee of Three members of each order be appointed, to devise and report to the present Convention some practicable mode of making such provision, to be adopted or recommended by this Convention."

Besides the mover, this Amendment was supported by Mr. Jay, and Joseph L. White, and opposed by the Rev. Dr. Vinton.

The question was taken by orders; and the vote was as follows, viz.—Clergy. *Aye.*

Rev. Dr. Anthon, Balch, C. W. Bolton, Bourne, J. C. Brown, Buel, Harwood, Heyer, Lounsbury, Dr. Moore, Partridge, Pound, Rawson, Reynolds, Richmond, Rodman, Shimeall, Stearns and Dr. Taylor.—19.

Nay.—Rev. Mr. Abercrombie, Andrews, Amos B. Beach, Dr. Berrian, Mr. Bingham, Bostwick, D. Brown, Dr. Brown, Bruce, Bull, Clapp, Clarke, Cox, Dr. Creighton, De Koven, Duffie, Edwards, Eigenbrodt, Fish, Mr. Fowler, Geer, Gibson, Gordon, Dr. Hackley, Haight, Harriman, Harris, A. B. Hart, Haskins, Hawksley, Dr. Henry, Hickox, Dr. Higbee, Mr. Howland, Hughes, Jenks, D. V. M. Johnson, Dr. S. R. Johnson, Mr. C. Jones, Leonard, Dr. Mc Vickar, Mr. Mallaby, Metcalf, Millett, Mines, Mr. Morris, Morss, Pardee, Dr. Price, Dr. Robertson, Sayres, Scovill, Dr. Schroeder, Rev. Dr. Seabury, Mr. Selkirk, Shaw, F. W. Shelton, Dr. Sherwood, Sleight, Mr. J. C. Smith, O. H. Smith, Southard, Spooner, Mr. Storrs, Traver, Tucker, Mr. Tuttle, Twing, Mr. Van Kleek, Dr. Vinton, Mr. Walsh, Ward, Washbon, Weaver, Dr. Whitehouse, Winslow.—76.

Laity. *Aye.*

St. Peter's, Lithgow, St. Paul's, Red Hook, Christ, Greenville, St. Ann's, Brooklyn, St. Thomas's, St. John's, Fort Hamilton, Christ, Williamsburgh, Ascension, New York, Christ, Epiphany, Good Shepherd, Holy Evangelists, St. Bartholomew's, St. George's, St. Jude's, St. Mark's, St. Mathew's, St. Michael's, St. Peter's, St. Thomas's, Grace Cherry Valley, Christ, Cooperstown, St. Timothy's, Westford, Christ, Marlborough, Trinity, Ulster, St. Matthew's, Bedford, St. Paul's, Eastchester, Grace, Westchester.—28.

Nay.—St. John's, Cohoes, Trinity, West Troy, Christ, Hudson, Trinity, Fishkill, St. Jame's, Hyde Park, Zion, Wappinger's Creek, Cross, Ticonderoga, Trinity, Windham, St. John's, Brooklyn, St. Mary's, do., St. Marks, Williamsburgh, Advent, New York. All Saints, Annunciation, Calvary, Crucifixion, Emmanuel, Grace, Nativity, Redemption, St. Clements, St. George the Martyr, St. John Baptist's, St. Luke's, St. Simon's, St. Stephen's, St. Thomas's, Trinity, St. Paul's and St. John's Chapels, Zion, St. George's, Newburgh, St. Andrew's, Walden, Zion, Butternuts, Christ, Gilbertsville, St. John's, Cold Spring Harbor, Christ, Manhasset, St. Saviour's, Maspeth, St. Paul's, Tompkinsville, Christ, Piermont, Christ, Duanesburgh, Caroline, Setauket, Trinity, Granville, Zion, Sandy Hill, St. Paul's, Whitehall, Trinity, New Rochelle, St. Stephen's, North Castle, Christ, Rye, St. Peter's Chl., Port Chester, Christ, Tarry Town, Grace, White Plains, St. John's, Yonkers, St. John's, St. John's Chl., Tuckahoe.—52.

So the amendment was lost; and the question recurring on Judge Burnet's resolution, it was carried.

The Rev. Dr. Sherwood then submitted the following Preamble and Resolution, stating that he embraced the first opportunity which had been presented to him of so doing, and that he should not press their consideration at this late hour. Accordingly they were read, and laid over to the next Convention.

"*Whereas* the Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York, was, on the 3d day of January, 1845, by a sentence of his peers, the Bishops of the Protestant Episcopal Church, in the United States of America, as a judicial tribunal assembled, indefinitely suspended from all exercise of his Episcopal and ministerial functions, which sentence still continues in full force—

Whereas this sentence, of indefinite suspension of the Rt. Rev. B. T. Onderdonk, does, in its very nature, and of necessity, reach, and most seriously affect—and for aught that appears to the contrary on the part of the tribunal that inflicted it, and which alone has the power now to remit or terminate it, may, for many years yet to come, continue thus to affect—the best interests, the just rights, and the acknowledged independence, of the Church in the Diocess of New York, depriving it not only of the parental care, essential services, and watchful supervision of its own constitutional head, but also of all voice and representation in the higher branch of the General Councils of the Church, hereby, in the language of one of the majority of that tribunal, 'making many suffer for the sake of one, and indirectly punishing the innocent along with the guilty,'—

Whereas, the Constitution and Canons of the Church give to no earthly tribunal the power, *in this manner*, 'to make many suffer for the sake of one, and to punish the innocent along with the guilty,' or, *in this way*, to deprive, for so long and indefinite a period, a Diocess of the right and privilege of having the services of its own Bishop, and thus to destroy that Diocesan equality and independence which are guaranteed to every member of our Ecclesiastical confederacy—

Whereas the Convention of the Diocese of New York did, at its last session, in 1847, pass unanimously the following resolutions, viz:

'*Resolved*, As the solemn conviction of this Convention, That justice to the Church in the Diocess of New Nork, as well as its best interests, demand that it be relieved from its present anomalous position.

'*Resolved*, That the General Convention be, and is hereby requested to give to the Church, in this Diocess, such relief as may be consistent with its powers.

'*Resolved*, That a copy of the foregoing resolutions be transmitted to the next General Convention.'

Whereas these resolutions were transmitted to the last General Convention, in 1847, and were by that body considered and acted upon—

Whereas the said General Convention, though repudiating the principle of indefinite suspension—declaring by Canon, 'Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon, in this Church, the sentence shall specify on what terms, or at what time, said penalty shall cease,'—and though recognizing and establishing the fact, before doubted by some, that the Rt. Rev. B. T. Onderdonk is still the Bishop of the Diocess of New York, yet did not grant that relief desired by the Convention of the Diocess of New York, as an act of justice to the Church in that Diocess, but turned the whole chief matters of our diocesan difficulties over to the action and decision of the House of Bishops, in which body the Church in this Diocess has, and so long as this sentence shall continue, can have no voice or representation—

Whereas the House of Bishops have declared, in a former and official manner, to the Bishop and to the Diocess of New York, that although the remission of the sentence inflicted on Rt. Rev. B. T. Onderdonk 'is a possible event in contemplation of law,' yet add, 'they consider the probability of its occurrence so slender and remote as scarcely to afford a reasonable basis for future action,' hereby giving us to understand that there is little or no hope for that relief to the Church in this Diocess, which we have declared 'justice and her best interests demand;' and that we must be content to realize, and for an unknown period to suffer, all 'the perplexing and interminable evils which' another of the majority of that tribunal so clearly foresaw, and so forcibly said 'might be expected to result from leaving the Diocess of New York in connection with a Bishop suspended from the exercise of his Episcopal functions'—

Whereas this Convention owes it to itself, to the Diocess of New York, and to the Church at large, to assert the rights and maintain the independence and equality of its diocesan character; and feels, moreover, bound to use and exhaust all lawful and peaceful measures to bring to a righteous termination the difficulties under which we now are, and so long have been, laboring; to restore quietness and peace to the Church in this Diocess; and, if possible, to regain the independence of her diocesan character—

And, Whereas the House of Bishops can grant relief in no other way than by terminating or modifying the sentence they have inflicted upon the Rt. Rev. B. T. Onderdonk, the Bishop of the Diocess—

Therefore, *Resolved*, That the Standing Committee of the Diocess of New York be requested to present forthwith an Address to the House of Bishops, asking them to terminate at once the sentence of suspension inflicted by them upon the Rt. Rev. B. T. Onderdonk; or, if unprepared to do this, and thinking the honor and purity of the Church not yet sufficiently vindicated, to request them to specify on what terms, or at what time, said sentence of suspension shall cease."

On motion of Mr. Bradish, votes of thanks were passed to the President and Secretaries; and then after chanting *Gloria in Excelsis*, and the offering of Prayer by the President, the Convention adjourned *sine die*.

On the evening of the first day of the Convention —Wednesday—the Aniversary of the several Diocesan Institutions, was celebrated in the Church of the Crucifixion, Astor Place. The chancel was filled with Clergy in surplices, and the Psalter was chanted antiphonally by the Clergy and Choir. A very eloquent Sermon was preached by the Rev. Dr. Higbee from John xiv. 9, and a collection made in aid of the funds, of the New York Bible and Common Prayer Book Society, after a statement of the condition of the several institutions read by the Rev. Dr. Price. The service was one of exceeding impressiveness and interest.

The crowded state of our columns prevents our noticing several new works which have been placed on our table. Among them are the following: Steinmetz's History of the Jesuits; Dr. Edward Beecher's Treatise on Baptism, from Mr. John Wiley. Chalmers's Posthumous Works, vols. 3 and 4; Thankfulness, a new work by the author of the "Records of a Good Man's Life," from Messrs. Harper, who have also recently put forth another number of their bautiful editiou of the Arabian Nights. We have also received the October number of the Church Review, and of the True Catholic. Messrs. Swords & Stanford have published in a neat form The Sainted Wilson's Sacra Privata, and his valuable Introduction to the Lord's Supper.

We would ask the attention of our readers to the notice, in another column, of a meeting with reference to carrying on the erection of the Church of the Nativity, on Avenue A. We trust that it will be well attended.

Errata in "Æthiops Tradux".—Paragraph 1, near the end, for *forcibly*, read 'for evil.'

Paragraph 2, line 19, for perfect, read 'perpetual.'

For the Churchman.

Bishop Southgate's Letter. Conclusion from last week.

III. I come now to the real cause of your schism—and that which is the real cause of your schism is the real cause of the disturbances which rose from it—so that all inquiry terminates in this, 'What caused the schism?'

For this we go back a little:

1. The missionaries, during a period of fifteen years, invariably declared to the Armenians their intention of not creating a schism. They gave the most positive, clear and oft-repeated pledges on this point. In 1842 they gave those pledges to me. I had shown to an Armenian, formerly their follower, a piece written by one of them which seemed to show a different tendency, and which, having gone abroad among their followers, raised an excitement against them which would, I believe, have overturned their work if they had not taken the course which they did.—They desired a conference with me. In that conference they protested most warmly against all such tendency, and desired me, as I had been the means of indicating it to their alienated friends, to go to them and declare to them that the missionaries had no such views, that the piece had been misunderstood, that they desired and aimed at no schism, that their work was conservative, &c. I did this as a simple act of justice, and their Mission was saved. This was but one of numberless pledges to the same effect. It was their habitual profession for fifteen years.—They could not at that time have maintained this Mission a month without it.

2. As soon as the concession was made to England and France in 1844 that secessions from one religion to another should be free, the missionaries began to change their system, gradually at first, then more openly, as their followers were prepared for it.

3. When I returned to Turkey in August 1845, after an absense of fifteen months, the aspect of things was entirely changed. It was then commonly reported that a secession was at hand. Some of the indications of it and the series of subsequent events were as follows:

The followers of the missionaries were some of them openly demanding a separation.

They were, as the missionaries have since testified, (I have quoted the testimony in this letter,) already separated from all communion with the Armenian Church, excepting such intercourse as their civil relations required, and were freely speaking against and opposing it. This previous separation overthrows entirely the pretence of a new Creed as the cause.

In October 1845, I was informed, from many sources, that one of the missionaries had recently preached against remaining in the Armenian Church, and in consequence ten of their followers, who were not prepared for that doctrine, left them. This was the first open preaching of schism of which I know.

Immediately after this the Patriarch requested one of the returned individuals to communicate to the missionaries from him, that their present proceedings were in violation of all their former professions.

The missionaries became more abusive and radical, sending their publications in parcels to the houses of respectable Armenians, leaving pamphlets at the doors, and taking other measures to force the Patriarch to an excommunication.

The Priest Vertanes, the leader of the party, openly renounced the Priesthood about this time, and went about where he could find hearers in the city, reviling the Church and his own ministerial office.

Dec. 7, 1845. One of your party, in passing an Armenian Church, crying aloud, called it an "idol-temple." He was struck down by rough Armenian who happened to meet him at the moment. Occasional acts of this kind showed the tendency of things on both sides. Some of you seemed determined to provoke deeds of violence for the purpose of bringing matters to an issue.

The Patriarch was forced to attend to these things. He called the disaffected one by one. He reasoned with them, expostulated with them and offered them terms such as the missionaries had always professed to be satisfied with. One of the missionaries admitted to a Presbyter connected with my Mission the fact of these concessions. Many, the great majority, returned to their allegiance. Others were refractory, obstinate, and some of them personally abusive.

The Patriarch still delayed until the evil became monstrous, and the Church generally cried out against the factious proceedings of the Seceders. The clergy complained of the violence and confusion in their parishes. He then, in the latter part of January 1846, having, as he believed, exhausted all pacific measures, excommunicated, first, Priest Vertanes; afterwards, the others who remained obdurate.

Immediately the missionaries seeing the disturbances that must arise, professed that the schism was against their desire, they were content that their followers should remain in the Armenian Church, that they were driven out by the Patriarch. You made the same professions. I have quoted both yours and theirs. At last the "new Creed" was laid hold of as justifying your resistance, and your defence made to rest upon that.

This is a simple history of the events as they occurred.

I disapproved your course in this matter, because it was a violation of pledges, some of them given to myself; because it was inconsistent with a desire to do good to the Armenian Nation generally, which the missionaries professed; because it was a mere attempt to establish a congregational sect, too visible from the first.

4. The peculiar doctrines of the Congregationalists were openly declared by you before the schism. This was the main cause of offence to the Armenians.

5. *As soon as* you were formally excluded from the Armenian Church, you proceeded to do publicly what you had long been doing privately, viz., to form yourselves into a Congregational sect, in exact imitation of the Puritan seceders from the Church of England and of their descendants in America, whose missionaries have taught you; thus showing what was the precise nature of the views and proceedings which had caused the interposition of the Armenian Patriarch.

6. In this new sect, you discarded everything belonging to your ancient Church. The Creed of Nice you ceased to use. The ministry of your Church was so completely subdued that the single Priest among you was put into the congregation, while a young man, lately a schoolmaster, was elected by yourselves and placed over you as "Pastor." The Feasts of the Church were reduced to the "Sabbath." The Fasts of the Church were utterly abolished. The Liturgy of the Church was utterly discarded, and extemporaneous prayers substituted in its stead. The organization, rules, "confession of faith" and "covenant" of the Congregationalists were adopted, thus making to yourselves a "new Creed". You made it a standing rule that if a Bishop should join you he should be treated as a layman. Your new "Pastor" was examined by the missionaries, who testify that "his views on *Church Government, the Sacraments and the duties of the Pastoral Office*," were satisfactory to *them*. He was ordained by them after the fashion of the Congregationalists. In fine, "every thing," say the missionaries, "was arranged by our Puritan fathers."

7. To all this I make no objections; you were bound to appear as you were. But there are two or three things that follow from it. First, Calling yourselves merely "Protestant" and "Evangelicel", is a conceealment of your real character. You are bound to proclaim yourselves under your specific denominational character of "Congregationalists."* But this you have carefully avoided in every thing intended to produce an interest in your behalf in England and among Churchmen in America. Secondly, Being Congregationalists immediately after your excommunication, and forming at once a Congregational Sect, you were evidently such before your excommunication, and all the troubles which have arisen, have flowed from this single cause.—You were Congregationalists in the Armenian Church, separated from it by your own act before the act of the Church. Your excommunication merely brought you out in the character which you had long maintained.

8. This is the whole schism and the whole cause of it from beginning to end. Not one man who has not embraced Congregational views has been excommunicated, or put himself into a position to be so.—Those who have remained are as "Evangelical" as yourselves can claim to be, but they are Churchmen; and not one who was a Churchman, whatever was his opinion of the present state of the Church, whatever was his religious theory, could be brought to secede. It is purely, simply Congregationalism, and nothing else, which has separated you from the Armenian Church. It is purely, simply Congregationalism, forced upon institutions civil and religious quite unfit for it, which has produced all the disturbances of which we have heard, so far as reports of them have any foundation in truth. Without this the missionaries would have had no occasion to desire a separation, no temptation to effect it. It is a slander upon the gospel to call it "Evangelical"; it is mere delusion to call it "Protestant." It is simply sectarian.

9. I have now done. If I have written harshly, I beg you to forgive me: it was not so intended; the harm can only be my own. I have desired solely to tell you the whole truth. If I have told it unkindly, I have acted inconsistently with that love which rejoiceth in the truth. My desire has been to avoid all bitterness of expression, all denunciation in language. My aim has been to speak the truth in love. I have no unkind feelings towards you; I have no desire to do you ill. I wish that I could see eye to eye with you, that I could convince you that the path which you have chosen does not lead to religious security in doctrine, nor to primitive purity in practice. But failing in this, I leave you in the hands of Him who will judge aright, and who can make the most untoward events to minister to His glory and the salvation of souls.

10. I can have no farther controversy upon these subjects. I do not intend to make war upon you as Congregationalists. My relation to you will be the same here as is that of our Bishops at home to Congregationalists there. The Church's mission wil pursue its own way in Turkey as does the Church in America the path of her allotted duty. There may be conflicts here as there, but my general policy will be to promote, by direct action on the Eastern Churches, the work to which I am sent, instead of turning aside to contend with others whose labors I do not approve so far as they aim at schism.

I am your well-wisher and humble servant,

Horatio Southgate,
Bishop of the Am. Epis. Church in Turkey.

Constantinople, June 15, 1848.

P. S. I have seen in a newspaper, an anonymous communication, professing to give testimonials from certain members of your sect, in opposition to the first part of this Letter. They putport to be proofs that the Patriarch did require subscription to a new and erroneous Creed, and the signatures are attached as certifying thereto. But when we come to examine them, they prove to be quite aside from the point.

1. Two are given as dated at Constantinople, (and I can have to do with no others.) These two contain 12 signatures. Not one of the signatures is the name of a person generally known as belonging to your sect. Not one of them is the name of any of the leaders or founders of your sect. They are all unknown to me, though the names of your leaders are familiar to my ears. Some of them are the signatures of females. Two of the names are merely Christian names with no surnames attached. I have inquired among the Armenians for individuals bearing these 12 names but canfind none. I doubt whether such individuals exist. At all events, the names are those of persons known and spoken of, out of yourselves, as belonging to your sect, as any one may see by comparing the signatures with those of documents issuing from and signed by your principal members.

2. When we come to look at the import of the testimonials themselves, neither of them is found to testify to the point in hand. Both testify that the Patriarch required the individuals signing, to subscribe *to the new Creed or some other document*. This is certainly a safe position, especially when taken by those whose own existence requires a voucher, and introduced into the world by no one knows who.—The other document was probably the one, and that was the list of names to which I have alluded. Otherwise, why not testify to the point in hand?—why do not your leading and known members testify?—This mode of testifying is itself a proof of the truth of what I have advanced.

H. S.

* A member of yonr sect has been to me while I have been transcribing this letter, to effect a separation from you, on the ground that he finds himself cut off from all usefulness by your entire rejection by the Armenian Nation. In the course of our conversation, I asked him, how the denomination is called "Protestant?" He replied, "It is the title we have assumed." "But among yourselves—to what denomination of Protestants do you belong?" "Oh," he said, "we are Congregationalists among ourselves; but that is *only* among ourselves,—our public title is Protestant."

Foreign Intelligence.

[From our late English Papers.]

England: *The death of the Dean of Carlisle.*—We have the melancholy duty of recording this week the loss of one of the greatest ornaments of this University, in the death of the Very Rev. John Antony Cramer, D.D., Dean of Carlisle, Regius Professor of Modern History and Languages, and late Principal of New Inn Hall. Dr. Cramer had been observed by his friends to be in a declining state for some time past, but he made few or no complaints himself, and it was confidently hoped that during the long vacation he would regain his usual good health. For this purpose; he went to Scarborough; but he received no benefit from the change; and it was there he expired on Thursday, August 24.

Dr. Cramer not only distinguished himself by his literary attainments and honors in this University, but as principal of New Inn Hall, for sixteen years, took an active part in all its cocerns. He was elected a Westminister student, and entered Christ Church in 1811. In the Michaelmas term 1814 he distinguished himself by taking a double first class; and in the same year he took his degree of B.A., and in 1818 that of M.A. In 1828 he was appointed one of the public examiners, and in 1829 public orator, which latter office he held up to 1842, when he was succeeded in it by the present Regius Professor of Divinity, Dr. Jacobson.

In 1831, Dr. Cramer was appointed Principal of New Inn Hall, on the demise of Dr. Blackstone; and in the same year he was honored with the appointment of one of the select preachers to the University. In 1842, he was appointed Regius Professor of Modern History; and in 1844 Dean of Carlisle, both of which appointments he held at the time of his decease. During the Principalship of Dr. Cramer, New Inn Hall was restored for the purpose of academical-instruction, and at his expense a handsome building with suitable offices for the reception of students was erected.

Liberal Contribution.—The large sum of one hundred and seventy-two pounds was contributed at the two parochial churches, Ryde, Isle of Wight, on the morning and evening of Sunday, the 3d ult., after sermons by the Lord Bishop of Oxford, in aid of the Isle of Wight Infirmary. The Bishop was assisted in the services of the day by the Rev. W. S. Phillips, Vicar. and the Rev. Arthur J. Wade, Minister of Trinity Church.

Ireland:—The Irish papers announce the death of the Rev. Charles Beresford, Rector of Balliebórough, in the Diocese of Kilmore, of malignant typhus fever, caught in the discharge of his ministerial duties.

Domestic Intelligence.

New York.—*Confirmations by Bishop DeLaney.*—September 7. In Ascension Church, Esopus, Ulster county, he preached and confirmed two persons.

September 8. He consecrated the Church of the Apostles, at Clinton, Dutchess county, and preached on the occasion.

September 10. He preached morning and afternoon in Christ Church, Marlborough, Ulster county, and confirmed at the former service nine persons.

September 11. In St. Andrew's Church, Walden, Orange county, he preached and confirmed fourteen persons.

September 12. He consecrated Grace Church, South Middletown, Orange county, confirmed twelve persons, preached and administered the holy communion.

September 13. In St. James's Church, Goshen, Orange county, he preached and confirmed twenty-seven persons.

September 14. He consecrated St. Thomas's Church, New Windsor, Orange county, preached, ordained Rev. Thomas S. Preston, and Rev. Alexander S. Leonard, Deacons, to the holy order of Priests, and administered the holy communion.

September 15. He consecrated St. James's Church, Fort Edward, Washington county, preached and confirmed eighteen persons, including one in private at Argyle.

September 16. In St. Paul's Church, Whitehall, he baptized one child, preached and confirmed two persons.

September 17. In the Presbyterian House of Worship, at Ticonderoga, Essex county, for the Church of the Cross, he read prayers, baptized three children, confirmed two persons, preached, and administered the holy communion.

September 18. In the Methodist Chapel, at Westport, Essex county, he preached, confirmed one person, and administered the holy communion.

September 19. In Trinity Church, Plattsburgh, Clinton county, he baptized one infant, preached and confirmed eighteen persons.

September 21. He consecrated St. Mark's Church, Malone, Franklin county, confirmed three persons, preached and administered the holy communion.

September 22. In Trinity Church, Potsdam, St. Lawrence county, he preached and confirmed thirteen persons in the morning; and on the same day, in the evening, he preached in St. John's Church, Ogdensburg, and confirmed ten persons.

Consecration at Middletown, N. Y.—Grace Church at this place, was set apart to the service of The Triune God, by the Right Rev. Bishop DeLancy, on the 12th of September.

There were present four Clergymen besides the Bishop and the Rector.

The Instrument of Donation was read by the Rev. Mr. Fowler, of Monticello, and the Sentence of Consecration, by the Rector of the Parish, the Rev. Mr. Timlow. Morning Prayer was said by the Rev. Mr. Hart of Walden, the Rev. Dr. Brown, of Newburgh, reading the Lessons with the Te Deum. The Ante-Communion was read, and the Holy Communion administered by the Bishop, Rev. Mr. Cushing of Goshen reading the Epistle, and Rev. Dr. Brown assisting in the distribution.

Bishop DeLancy preached from Prov. v. i.; and fearlessly, yet eloquently did he enforce the precept. The discourse was rich in doctrine, fidelity, and unction; the impressions of it will not soon fade from the minds of a large and attentive assembly.

The interest of the occasion was much enhanced by the confirmation of twelve persons, and also by the baptism of several adults.

The church thus consecrated is a stone edifice of the Gothic style of architecture. The dimensions are ample, the proportions just, the appointments proper, and the whole structure and finish such as place the building far ahead of the most of our rural churches.

Too much praise cannot be accorded to the few individuals by whose pious enterprise it has been reared, nor too much to the pastor whose diligent and self-denying labors have gathered a numerous congregation within its walls.

It is earnestly hoped that "Old Trinity" will look into the merits of their case; as the station is a most promising one, and the pioneers of this new parish have not spared themselves, as will be found upon inquiry.

The Consecration of St. James's Church, at Fort Edward, took place on the 15th ult. The Rt. Rev. Bishop DeLancey officiated on the occasion. The original appointment for this service was made for morning; but it was ascertained, at a late day that the Bishop could not reach there until the afternoon, and the appointment was changed accordingly to two o'clock, P. M. The number of Clergy present was smaller than had been expected.

There were present, the Rev. Messrs. Pardee of Caldwell, Hubbard of Waterford, D. Babcock, Rector of the Ballston Spa Institute, Davis of Charlton, Geer of Ballston Spa, and the Rector of the Parish. The Clergy in their surplices walked to the Church in procession with the Bishop from the house of Daniel W. Wing, Esq. The request to consecrate was read by the Rev. Mr. Babcock, and the sentence of Consecration by the Rev. Mr. Bostwick, Rector of the Parish.

The Rev. Mr. Geer read Morning Prayers, and the Rev. Mr. Davis the Lessons. The Ante-Communion Service was read by the Bishop, assisted by the Rev. Mr. Hubbard who read the Epistle and the Rev. Mr. Babcock who read the Gospel. The Bishop preached an able and impressive discourse upon benefits of Public Worship from the 6th verse of the 95th Psalm. "O come let us worship and bow down: let us kneel before the Lord our Maker." The day was unfavorable. But a large concourse of people by their presence, gave evidence of the interest with which the event had been anticipated, and, by their respectful and reverential deportment during their performance, of their interest in the services themselves, which were somewhat lengthy, it being Litany day, and the Confirmation service being also added.

This Church, if I am rightly informed, was commenced under the arduous and self denying ministrations of the Rev. J. A. Spooner, and has been completed by the munificence of Daniel W. Wing, Esq. It is one of those small, but beautiful Churchlike structures, which are now springing up one after another in our country villages. Its dimensions render it quite suitable to meet the wants of the growing and prosperous community in whose midst it has been erected. We were very much pleased with the chancel and its appurtenances. The chancel is one of unusual depth for the size of the Church. It is about twenty feet deep. The effect of it is very good. This space is divided between three wide steps or platforms within the chancel rails, by which the Altar is reached. The Chancel itself is elevated above the floor of the nave by two steps. Upon the south side of the Chancel are ranged the sedilia for the Clergy, and facing these, on the north side is the Bishop's Chair, surmounted by a canopy. Upon the first step within the rails, stands the Lecturn on the left, and a Prayer Desk on the right facing directly toward the Altar. By this arrangement the officiating Priest reads the Prayers with his face averted from the people. In favor of this position, while all are or ought to be engaged in Prayer, aside from other considerations which some time since were ably presented in the Churchman, perhaps I may be indulged in saying that the attention of the Priest can not be distracted by indevout people before him. By this arrangement he is better able to concentrate all his thoughts upon his prayers. Be it called "Romish" or not, there are those who realize that this position is a spiritual help to earnestness in devotion, not only because there is a consciousness of the manifest propriety in turning toward God's Altar when we are praying to Him in His Holy Temple, but because it is of such direct and efficient service in aiding to shut out all thoughts from our minds save such as pertain directly to the solemn act in which we are engaged. To those who use hard names, such reasons, though deeply felt and earnestly uttered, may be unsatisfactory. Be it so. But would to God our censorious brethren would believe us. "We are not seeking Rome, but Heaven."

G. B. S.

Connecticut.—*Trinity College.*—This Institution has entered upon another year under very favorable auspices. The Officers and Students assembled for Evening Prayer on Thursday, the 21st inst. Dr. Williams officiated, and Bishops Brownell and Chase, (of New Hampshire,) were present and seated within the Chancel. Bishop Brownell was present on this occasion as Visitor of the College, and Bishop Chase had come down to enter his son. The Service to be hereafter used, is the Daily Morning and Evening Service of the Church, abridged by the Bishop, acting as Chancellor and Visitor of the College; with the addition of a special Prayer for the College. Morning Prayer, formerly before recitation, is now placed at 7 o'clock, so that it may be disengaged from the disturbing associations of an impending recitation or disputation. The new admissions, thus far, amount to seventeen.

Samuel Benedict. A. B., and James Rankine, A. B., have been elected Tutors, and have entered upon their duties.

Ordination.—On Sunday, 24th inst., being the Fourth Sunday after Trinity, and the Canonical Day of Ordination, the Bishop admitted to the Holy Order of Deacons, Mr. Frederick Durbin Harriman, B. A., Trinity College, in St. John's Church, Hartford.

Morning Service was said by the Rector, assisted by the Rev. Dr. Williams; who also assisted the Bishop by reading the Litany and Decalogue.

The Sermon was preached by the Rev. Mr. Coxe, from Deut. xxxiii. *And of Levi he said, let thy Thummim and thy Urim be with the holy one*, &c. The Bishop was assisted in the Holy Eucharist, by the Rector of St. John's, who also presented the candidate.—*Calendar.*

Maryland: *Ordination.*—On Sunday, the fourteenth after Trinity, September 24th, the autumnal stated Ordination was holden in Mount Calvary Church, Baltimore. After Morning Prayer by the Rev. J. N. McJilton, the Bishop preached, and admitted to deacon's orders Mr. Samuel R. Sargeant, and to the Priesthood the Rev. Theodore P. Barber, and the Rev. James Moore, deacons. The candidate for the deaconate was presented by his pastor, the Rev. A. A. Miller, and the candidates for the priesthood by the Rev. Edward Livermore, of the diocese of New York. The Rev. Messrs. Miller, McJilton and Livermore assisted in the imposition of hands.

Notices.

☞ The congregation of the Church of the Holy Martyrs, (Rev. James Millett, Rector,) expect to hold Religious Services in their new place of worship, near the corner of Grand and Ludlow, opposite the Market, on Sunday morning next, at which time a Funeral Sermon will be preached on the recent death of Mr. James E. Hyde, Senior Warden of this Church from its commencement.

New York, October 7, 1848.

Free Church of the Nativity.—A meeting of the friends of Free Episcopal Churches in this city, and of this one in particular, will be held in the room now used by the parish as a temporary place of worship, No. 333 Sixth street, between Avenues C and D, on Tuesday next, 10th inst., at half-past 7 o'clock, P. M. The object of this meeting is to secure the co-operation of the friends of Free Churches, with the Vestry of the Church of the Nativity, in their efforts to erect a Free Church in the vicinity of the Dry Dock.

The Houston street and Dry Dock lines of stages convey to the corner of Avenue C and Sixth street.

New York, October 7, 1848.

☞ The Church of the Redemption, in Eleventh street, between the Third and Fourth Avenues, will be opened for Divine Service on Sunday evenings, at 7 o'clock. Commencing on Sunday next, the 8th inst.

The Pews are Free.

New York, October 7, 1848.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A Stated Meeting of the Board of Managers of this Society, will be held in the Sunday School Room of the Church of the Ascension, on Monnay evening next, 9th inst., at 7½ o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, October 7, 1848.

Mariner's Church.—The Rev. Dr. Tyng will preach in the Mariner's Church, in Rosevelt street, next Sabbath evening, 8th inst., and a collection taken up for the benefit of the Institution.

Service to commence at 7½ o'clock. The friends of Seamen are invited to attend.

New York, October 7, 1848.

To Correspondents.

"Mastix," and "N. N." are unavoidably deferred until our next.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 26th ult., the Treasurer has received the following contributions:

From St James's ch, Hyde Park, N Y, 20; St Thomas's, Bethel, Ct, 5; W, post-marked Zanesville, Ohio, half, 5; Trinity ch, Fairfield, N Y, 7; Trinity ch, Lansingburgh, N Y, 20; Ladies' Missionary Association, Trinity ch, Newtown, Ct, 10 79; a thank-offering from Christ ch, Pomfret, Ct, 10; Christ ch, Gardiner, Me, 25; St Paul's, Red Hook, N Y, 34 16. Total, $136 95.

The Treasurer would respectfully state that the condition of the finances of the Committee for a long time has prevented remittances being made to the Missionaries, consequently subjecting them to embarrassment, and in numerous cases, to great suffering and distress. He hopes the mere mention of this fact, will arouse the sympathy of both clergy and laity.

THOMAS N. STANFORD, Treas.,
New York, October 3, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 26th ult:

From a Baltimorian, for Constantinople, 5; St James's ch, Hyde Park, N Y, for Constantinople, 10; W, Zanesville, O, half, 5; Trinity ch, Fairfield, Herkimer co, N Y, 6 75; S S, Trinity ch, Newport, R I, half yearly payment, for education of 2 boys, Africa, 20; St Philip's ch, Philadelphia, for the education of a boy and a girl, Africa, 40; collected at St Andrew's ch, Philadelphia, for the African Mission, 121 23—161 23. Total, $192 98.

J. SMYTH ROGERS, Treas.,
New York, October 3, 1848. No. 9 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 26th ult.:

Collection at the Anniversary held at the Church of the Crucifixion, sermon by Rev Dr Higbee, 83 48; a member of St Mark's ch, Orange, New Jersey, by Rev J A Williams, 2 50; Christ ch, Greenwich, Rev B M Yarrington, 5; Sam'l S Tiffany, Esq, to constitute himself a life member, 25; Zion ch, Butternuts, Rev Amos B Beach, 8; Christ ch, Cooperstown, Rev Alfred B Beach, 7 75; Caroline ch, Setauket, Rev F M Noll, 3 70; Trinity ch, Fairfield, Herkimer co, N Y, Rev Minot M Wells, 1 50; Christ ch, Greenville, Rev Liberty A Barrows, 1; Rev Robt W Harris, subscription, 4; Trinity ch, Potsdam, Rev J G Hubbard, 5; Rev James D Carder, subscription, 2 50; Grace ch, Rev T House Taylor, D D, 100; St John's ch, Ogdensburg, Rev H R Peters, 3; Christ ch, Morristown, N Y, Rev G N Sleight, 3; Trinity ch, Granville, Rev Moore Bingham, 2 50; St James's ch, Hyde Park, Rev R Sherwood, D D, 10; Trinity ch, Lansingburgh, Rev A T Twing, 5; Immanuel ch, Otego, Rev John Hughes, 2; Rev C C Adams, Key West, 5. Total, $279 93.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, October 3, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 26th ult:

From St John's ch, Ogdensburg, Rev H R Peters, 3; Christ ch, Morristown, N Y, Rev G N Sleight, 3; St James's ch, Hyde Park, Rev R Sherwood, D D, 10; Trinity ch, Lansingburgh, Rev A T Twing, 5; a member of St Mark's ch, Orange, by the hands of Rev J A Williams, 2 50; Christ ch, Greenwich, Ct, Rev B M Yarrington, 4 51; Samuel S Tiffany, Esq, to constitute him a life member, 10; Zion ch, Butternuts, Rev Amos B Beach, 3 50; Trinity ch, Fairfield, Herkimer county, Rev Minot M Wells, 1 50; Christ ch, Granville, Rev Liberty A Barrows, 1; St Luke's ch, Richfield, Rev S G Appleton, 1 60; Rev C C Adams, Key West, 5; Trinity ch, Potsdam, Rev J G Hubbard, 2 60; Rev James D Carder, a subscriber, 2 50. Total, $55 71.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, October 3, 1848.

MISSIONARY COMMITTEE OF THE DIOCESE OF N.Y.

The Treasurer acknowledges, since his report of 19th ult., the following contributions, viz:

From Zion ch, Sandy Hill, Rev S B Bostwick, 3 78; St Paul's ch, Troy, Rev R B Van Kleeck, 60; St Peter's ch, Westchester, Rev C D Jackson, (2d collection) 23 87; L P W, for Missions in Diocese of New York, 5; Ladies' Missionary Society of the Church of the Annunciation, New York, Rev Dr Seabury, per Mrs Seabury, Treasurer, 59; St James's ch, Hyde Park, Rev Dr Sherwood, 60; St Michael's and St Mary's ch's, N Y, Rev Wm Richmond, 10; Grace ch, Waterford, Rev J B Morse, 5; St Paul's ch, Sing Sing, Rev W F Halsey, 5, Christ ch, Troy, Rev R B Fairbairn, 7; St John's ch, Kingston, Rev George Sayers, 9 83; Christ ch, Morristown, 10; Trinity ch, Rensselaerville, Rev R Washbon, 2; Trinity ch, Lansingburgh, Rev A T Twing, 40, Trinity ch, Athens, Rev N C Slaughter, 5; Christ ch, Granville, Rev L A Barrows, 5; St Paul's ch, Oakhill, Rev L A Barrows, 5; St Peter's ch, Peekskill, Rev George Gordon, 5; St Thomas's ch, Mamaroneck, Rev J M Ward, 5 93; St Andrew's ch, N Y, Rev R M Abercrombie, 2; Christ ch, Duanesburgh, rev K Metcalf, 10; St Matthew's ch, Bedford, rev A H Patridge, 1 47; St Matthew's ch, Unadilla, rev N H Adams, (society, 9 11—collection, 5 50—14 61; Christ ch, Gilbertsville, rev Henry Peck, 3; Christ ch, Balston Spa, rev G J Geer, 25; Emmanuel ch, Otsego, rev John Hughes, 2; Trinity, Plattsburgh, rev Thomas Mallaby, 2; St James's ch, North Salem, rev O H Smith, 2; Christ ch, Patterson, rev O H Smith, 80 cts; Zion ch, Butternuts, rev A B Beach, 5 91; Christ ch, Manhasset, rev J P F Clarke, 3 25; St Mark's ch, Williamsburgh, rev S M Haskins, 6 65; St Andrew's ch, and Trinity chapel, Staten Island, rev Dr Moore, 14 10; St John's ch, Yonkers, and chapel at Tuckahoe, rev H L Storrs, 12; Trinity ch, Windham, rev Thomas S Judds, 3; St John's ch, Cohoes, rev J B Gibson, 3; Christ ch, Hudson, rev J H Tuttle, 15; St George's ch, Astoria, rev J W Brown, 5; Trinity ch, Fairfield, rev M M Wells, 5; St Paul's ch, West Charlton, rev Edward Davis, 5; Missionary station at Claverack, rev F T Tiffany, 1 05; donation of mileage, 5 18. Total amount, $473 43.

C. N. S. ROWLAND, Treasurer,
Ootober 3, 1848. 55 Water-street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 11th of July, the following contributions, viz:—

From Christ ch, Brooklyn, rev Dr Stone, 39 61; Grace ch, Prattsville, rev H E L Pratt, 3; St Matthew's ch, New York, rev Jesse Pound, 23; St Luke's ch, Brooklyn, rev J W Diller, 5 56; St Mickael's and St Mary's churches, N Y, rev Wm Richmond, 18 38; Trinity ch, Lansingburgh, rev A T Twing, 10; St Peter's ch, Peekskill, rev G Gordon, 6; St Thomas's ch, Mamaroneck, rev J M Ward, 5 51; Christ ch, Balston Spa, rev G J Geer, 9 76; Zion ch, Butternuts, rev A B Beach, 5 87; St Mary's ch in the Highlands, rev R Shaw, 9 03; St Philip's ch, Phillipstown, rev R Shaw, 7 82; Christ ch, Manhasset, rev J P F Clark, 9 25; St John's ch, Yonkers; and chapel at Tuckahoe, rev H L Storrs, 14; St George's ch, Astoria, rev J W Brown, 16; St Mark's ch, Williamsburgh, rev S M Haskins, 6 83. Total amount, $189 62.

C. N. S. Rowland, Treasurer
of the Convention P. E. Church, N. Y.
October 3, 1848. 55 Water street.

Married,

On Monday evening, October 2d, in Calvary Church, by the Rev. Mr. Southard, Capt. T. T. S. Laidley, Ordnance, U. S. Army, to Miss Jane Webb, daughter of Mr. Horatio Averell, of this city.

On the 18th of September, in St. Paul's Church, Wallingford, Ct., by the Rev. Hilliard Bryant, George W. Read, of New York, and Rowland Augusta, daughter of the Rev. William Augustus Curtis.

Died,

At Tompkinsville, Staten Island, on the 14th ultimo, of Laryngitis, Thomas Edward, aged 5 years, and 27 days; and on the 2d inst. Isaac Ward, aged 2 years, and 21 days —children of Isaac D. and Josephine W. Vermilye.

Bright buds of promise, gathered to bloom in Heavenly
Mansions, ere they were touched by the chilling blights of this life—
Precious links in that chain which binds us to a better land—
A world beyond the grave.

A.

Advertisements.

MR. OLMSTEAD'S Classical and English School, 830 Broadway, corner of 12th street, is now open—Circulars on application at the School-rooms.

Evening Classes will be formed in Mathematics, Chemistry, and Natural History, with their application to Civil Engineering and the Arts, by the Principal, A. B. Olmstead, A. M., and Civil Engineer; and in French, by the Instructor in that language, Professor A. S. Villeplait. Terms, &c., on application to these gentlemen respectively. Mr. O., at the school-rooms. Prof. V., at his residence, 224 Greene street. Sept. 23—3t

A STUDENT of the General Theological Seminary is desirous of employing a small portion of his time in giving instruction in the Latin and Greek Languages, and Mathematics. A private engagement with a family would be preferred.

Address R., at this office. Sept. 23—3t

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a half hour's distance from New York, by Harlem Rail Road. Principal—Edward P. Wright. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. Jackson will give his advice and assistance in the general management of the School.

References—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

PIANO FORTE AND SINGING. A Lady, who completed her education in Paris, and resided several years in that city, would be pleased to make an arrangement with an established school in New York, or some adjacent town, to give instruction on the Piano Forte and in Singing; or to attend pupils at their residence. The most satisfactory references, in this city, as to character and qualifications, can be given. Address L. L., care of Messrs. William Hall & Son, 239 Broadway; or at this office.

September 30.

A YOUNG GENTLEMAN can be accommodated with Board in a quiet, respectable family, where the comforts of a home can be realized. Please address "G. W. J.," No. 4 Thames street, New York.

WANTED, a situation as Sexton, by a person who has had several years experience. The best of reference given. Apply at this office, by letter, directed to "Sexton." September 30.

THE RECTOR of St. Timothy's Church and Hall is desirous to procure the services o a gentleman in Deacon's orders to assist him in the duties of the Parish, and to take charge of some classes in the Institution. The situation is in every respect comfortable—and the opportunities for doing good are many. Address the Rector of St. Timothy's Hall, Catonsville, Md.

September 16—4t

A TEACHER WANTED—In a pleasant country Parish, to take the chief charge of a School, under the supervision of the Rector, in which the Languages and higher Mathematics are taught. A Candidate for Orders is desired. None but a Churchman need apply. Address B., office of the Churchman.

September 16—tf

THE Autumn Term of Trinity College, Hartford, will begin on the 21st of September.

September 16. JOHN WILLIAMS, President.

Poetry.

WAIT FOR THE MORNING.

BY MISS S. H. BROWNE.

WATCHER! 'tis dark, and the dwelling is lonely—
The night lamp shines dimly, and so does thine eye;
Thou art thinking thy portion is weariness only,
And thou wilt be glad when 'tis *thy* turn to die!
Watcher, look out! where the day-star is dawning—
Hope in thy heart let its promise awake,
And tireless and slumberless, " wait for the morning:"
Never a night but its morning shall break!

Wanderer! 'tis dark, and the tempest is roaring—
Roaring above thee, and rattling around;
Demons of terror their vials are pouring
Right on thy pathway, where pitfalls abound!
Wanderer, 'tis better to bow than to hide it—
Harmlessly o'er thee the storm-king shall ride!
Deep is the chasm, 'twere death to bestride it,
But yon is the valley, both sloping and wide.

Weeper! 'tis dark, for the angel of sorrow
Hath spread o'er thy landscape the gloom of his wing;
No hue from the rainbow thy sadness can borrow,
No joy to thy bosom the spring-time can bring.
Weeper, despair not, there is that can cure thee!
Yes—even to the heart-sick, a balm can be given,
A draught that shall comfort and gladness insure thee!
Drink deeply—drink oft, for the fount is in Heaven!

Oh, ye who are suffering, and toiling, and sighing;
Oh, ye who in darkness are groping your way;
Who are weary of hoping, and weary of trying,
Who are sure that the midnight will never be day:
I charge ye take heed to this counsel and warning,
Stand fast by your duty, your God, and your right!
And patient and truthful, thus " wait for the morning,"
Assured it will bring you both healing and light.

Selected Matter.

(From the Banner of the Cross.)

ON WOODEN CHURCHES.

A Paper read before the Ecclesiological Society on the evening of the 7th June, 1848. By the REV. WILLIAM SCOTT, M. A., *Incumbent of Christ Church, Hoxton, England.*

(Conclusion.)

First, however, let me premise that, such as theyare, there are abundance of wooden churches both in the United States and in the North American provinces, belonging to our own empire. Their chief value to us will be in the way of warning, since they practically exemplify almost every error which is possible in such a building. They may be divided into two classes: 1, the Frame Church; 2, the Log Church.

1. For an account of the Frame Church, I am indebted to a communication from the Bishop of Newfoundland, which I will read in extenso.

" The number of churches belonging to the Anglican communion is between forty and fifty, and the Romanists have as many more—but all are of wood, except one belonging to our communion at Harbor Grace. The condition of that one is not such as to encourage us to attempt more stone ones till we possess larger means and have had longer experience.

It must be premised that the forests are almost universally of spruce or fir; pine is rare, and hard-wood of any good size almost unknown, except to the north-west of the island, where the inhabitants are few.

Sticks for the frame are cut in the woods, and hauled out in the winter over the snow. They could not be got out at any other season for want of roads. When the pieces of framing are brought to the spot, they are put together and put up by the natives. These pieces vary from four to eight inches (seldom however being six inches) in thickness, the sills commonly being a little stouter than the uprights. The frames sometimes stand on a footing of stone, *i. e.* a low wall of rough stones laid on the ground with or without mortar; but most commonly are only supported or shored up, on a few stout piles or posts just sufficiently near for that purpose, to keep the frame from the ground. The frame thus put up, is covered with rough planks or boards, also cut from the woods, and these again with clap boards or weather boards, feathered in with a feather edge, and lapping one over another, and presenting a succession of horizontal lines, four inches apart, which at first is very strange and painful to English eyes. The frames are covered also inside with plain boards, called ' ceiling,' and these and the upper floor are generally American spruce or pine. The floor is commonly double on account of the cold, as the wind circulates freely under it. The roofs are covered with shingle (of wood) which is of course very light, and is not any way objectionable. The outside walls are painted to preserve them. Nothing like an ornamental timber roof has been attempted, partly because there is little large or good wood in the island, and partly because a few or no persons know how to construct them. There is commonly a flat ceiling of plank or plaster, or occasionally a little coved: this is done for warmth, and the people not knowing better, think an open roof unfinished The tie beams go across at the first side piece about half way down, and are merely rough sticks on poles nailed to the couples.—Light open roofs might be easily constructed if we had any good models or drawings note laborate or expensive. The pitch of the roofs is commonly very flat. Galleries are almost universal, and one excuse is made for them which does not apply in England. The frames, as I have said, are merely placed on a footing of stone, or on piles, and are not otherwise fastened or united with the ground. They are consequently liable to be moved or shaken by the winds, the stroke of which, in this country, is exceedingly powerful, and require to be stayed or strengthened. Now the upright posts of the galleries run from floor to roof at intervals of about ten or twelve feet, and cross pieces to support the front of the galleries go from upright to upright the whole length of the church, from west wall to the east. These greatly strengthen and support the frame. The upper floors, ceiling, and seats are generally of American spruce or pine. The steps to the altar are of wood: and font there is none. The windows, strange to say, are numerous and large, without mullions or tracery of any kind, and filled with large square panes. Diamond panes are unknown. All glass is imported. The heads of the windows are commonly pointed, sometimes round. The walls when completed are from six to ten inches thick. Sometimes the clap boards are put on the frames without the under plankings, of course only for economy. You might erect a decent shell of a church, fifty feet by thirty, for £150, with the help of the inhabitants; that is, not having a tower. The tower would cost from £60 to £90 more, and is generally much desired by the people. It is merely ornamental, not carrying a bell, or being otherwise of use, except that it commonly serves for a porch, and also for a way of ascent to the gallery. Here is the principal entrance to the church, though very frequently there is an entrance also at the east end. The fittings up are, as might be expected, very bad, for besides the galleries which run to the very east end, (there being no chancel,) we have narrow high pews running up also to the east wall, and enclosing the rails of the altar. The pulpit and reading-desk and clerk's seat stand in the middle passage or alley if there be one, not ' small by degrees and beautifully less,' but rising from the clerk's seat to the preacher's towering eminence (a bad eminence, as my friend P. calls it). All these are of course immediately in front of the altar and east window. Sometimes they are within the rails and against the centre of the east wall, between two windows, the holy table being then in front of the reading desk. The towers are either finished at the top with a pyramidical capping of shingle, which is appropriate and pleasing to the eye, or with parapet and battlement, which, as everybody knows and sees to be of inch or half-inch deal, look very ridiculous. There are now at least twenty churches in the island at a stand for want of funds, as the poor people cannot do the inside work and fittings-up themselves, and have not the means of paying for materials or work. These might be completed decently at an average cost of £50 each, and if I had the means at my command, I might banish the abominable pews and galleries by the sale of which the churches are generally finished and fitted up, and might put some good models before the people. I shall be thankful for plain correct patterns. It would be a great thing to get one perfect pattern (in wood) made in England, I mean, to be, and be used as, a church; or, at least, windows, doors, and roof; and set it up in a crooded suburb of S. John's, where one is very much wanted, and the Clergy and others coming from the out ports might see and copy it. The wall plate is here carried all round the building, and prevents the east window running up, as it should do, into the roof, and we want skill to alter this, which is a very great defect. The remedy commonly applied here is to make the east window longer, *i. e.* lower down, and larger than the rest! I have sent drawings to explain this detail, which however are not made to a scale: particularly they are too high considerably."

2. The Log Church, which both on the score of economy and reality I am disposed to prefer, is described in Dr. Beaven's " Recreations of a Long Vacation," &c. (Toronto: Rowsell. 1846.) It appears that the most simple kind of wooden church is formed of trees laid horizontally one on another like the log-houses. This mode of building has at least tradition in its favor: for the old heathen temples of the Canadian Indians were of this construction. The Canadian log churches are nearly square in plan, with huge windows; and the walls being thin, their frames are only nailed on the surface of the walls.

It is obvious that the prevalence of flat horizontal lines in both the frame church and log church is fatal to the great principle of Christian architecture, its verticality* I see no reason why, not perhaps the same extent, but still a considerable amount of verticality, should not be obtained in wooden, as in stone churches.—The ordinary timber and plaster houses of England, whose construction for the walls was also used at least in the wooden churches of Cheshire, and still remains in Nether Peover, displayed the actual constructive timbers *in situ*, viz., the frame-work, the uprights, diagonals, and horizontal pieces, while the interstices were filled up with plaster. The same holds of the Swiss *chalets*. There would of course be no objection to recommend this mode of construction, where the climate will admit of plaster. But as I find, at least in British North America, that the frost destroys plaster and cement, we must look out for walls which shall be all timber, and as a rule I should prefer the log church. Here the opposite mode of construction in Greenstead will help us. The walls of this church are composed of plain trunks of oak trees, disposed, not horizontally, but vertically. This construction might most reasonably be suggested for Canada. To save expense, to bring out the reality of the construction, I would, after constructing an ordinary frame-work, pin to the out side plain trunks of fir trees, split or sawn down the middle, with the rough unbarked side outwards. This wooden wall should be double, with a sufficient space between the two series of trunks to be filled up with the ordinary non-conductors so essential to the warmth of a building in Canada or Newfoundland. The inner row of timber would of course present their sawn faces to the interior of the church, and if these trunks were placed alternately with their broad and narrow ends corresponding, and the space between the rows, of a foot and a half, or two feet wide, were filled with pine leaves, sawdust or moss, tightly rammed, I think a good weather-proof wall would be constructed. One especial advantage of this thickness of wall is, to get the window frames, which hitherto have been merely external additions nailed on to the wall, actually constructed in its thickness with an inner and outer splay.

These vertical trunks would be let into wooden sleepers, which, as they are used on our English railways even in preference to stone, cannot admit of very rapid decomposition. If greater warmth were needed, there seems no reason why both walls and roof should not be felted, or why the external timbers should not be caulked and pitched. Pitch where we are building with pine trees cannot be out of place; and its subdued tint is preferable to the glare of paint.

The lines, then, of these wooden walls are vertical, which is a great point; and while we find the walls of Greenstead of the vertical construction, such as I have described, we find those of the ancient Norwegian churches, which seem to be of planks, or sawn boards, also disposed vertically. There seems no reason for the horizontal arrangement which prevails in America. This vertical arrangement of the wall timbers is almost the only constructive feature which can be made out from a paper, very meagre and unsatisfactory, on the timber churches of Norway, which was published in Weale's Quarterly Papers some few years ago. Of the wooden churches of Norway themselves a description is nearly impossible. They consist of strange stories added to and fantasticaly piled upon each other. The walls are very low, yet the building is carried up to a considerable height by deep sloping penthouse roofs, rising up one behind the other, with gables surmounted by peaks which curve forward in a singular manner. The entire roof is nearly five times the height of the outer walls. The pitch of the roof it need hardly be said is very acute, and the eaves project boldly beyond the outer walls.

These are features to be carefully preserved in designing a wooden church. The pitch of the roof is very important in a country where the heavy snows are so dangerous to a flat roof, and the projection of the eaves is equally necessary to throw the rain and the melted snow clear from the foundation. The eaves would of course be finished and ornamented, where means exist, either by rich barge-boards, or by a coned cornice, admitting any amount of characteristic enricnment and moulding as at Peover.

One feature alone remains with reference to the walls:—should there be any buttresses?—There is a passage in Bede which certainly implies the existence of wooden buttresses in a wooden church. Speaking of the death of S. Aidan, A. D. 651, that it took place while he was leaning against a certain buttress of the church " adclinis destinæ quæ extrinsecus ecclesiæ pro munimine erat adposita"—he goes on to state that this same *destina*, whatever it was, on two occasions escaped conflagrations, " abignibus circum cuncta vorantibus absumi non potuit." The *destina* was afterwards transferred to the interior of a church. I do not lay much stress upon this, although the English editor Smith distinctly states that *destina* was " quod hodie Anglice *Buttress* vocatur," and although Ducange supporth the same sense; because it may possibly only mean some beam of the frame-work.

There remains the difficult question of windows; and though I own that, as at present taught I see no fatal objection to traceried windows, pecially if they are not too large actually to be cut, as stone is cut in its separate members, out of the solid block—yet I must admit a distinction. Wood, as I have said, is wood; but all wood is not susceptible of the same treatment. Pine wood admits much less variety, less of a flowing character, much less of mass and carving, than does oak. I am not certain, therefore, that curved lines of any sort are very suitable to deal. Deal is very rigid and inflexible material—in growth it only takes straight lines; and suitable as its character is to uprights, shafts, and vertical lines, or to the horisontal lines of wall-plates or cornice, it seems reluctant to admit the arch. The knees of oak form natural arches of the most exquisite beauty, as many must have observed, in the commonest cart-sheds of our country parishes. But such is not the case with pine. And as few of the forests where wooden churches are most required consist of anything but pine trees,* I conceive that square-headed windows and doors are most suitable to the only material, deal, with which we are concerned. The same may be said of mouldings: when working in deal simple splays are more suitable than a system of rolls and hollows.

Another observation I will venture on with regard to windows. I cannot but feel that the exquisite beauty of window tracery led in the best period of ecclesiastical art to an exaggeration entirely fatal to the fundamental notion of a window. Even the fine tracery windows of Middle Pointed, still more the huge four thousand square feet of glass, which we find in the Third-Pointed of Gloucester, were separate facts rather than subordinate members of the composition; they were studies of wonderful complexity—they were vast pictures—they were frames for stained glass; they were not holes for the admission of light. We study each window of developed Pointed for its own sake as much as a subordinate member in the church. Now, in this respect, Romanesque was more truthful. There is something very real in what the late Mr. Hope, speaking of S. Zeno, in Verona, describes as an arrangement of some lights close together, forming round the top of the wall under the cornice a sort of fascia or band of balustraded openings. I think that in our wooden churches we might learn a lesson from Italian Pointed work, in which the windows are very much subdued and very high up, (Ex. pl. 28—Hope) as in the Duomo of Ferrara; and in Canada, curiously enough, for the same reason that the windows are so small both in Italy and the East, which is to keep out the weather, whether heat or cold. (See Beaven, p. 187, who remarks that " our Canadian churches are too light; the sun in summer and the snow in winter produce an intolerable glare.")

As to the roof, it will be of a high pitch, and will be covered with massive shingle. I find that the Norwegian churches have a ridge-crest. Clerestories, although they have the Norwegian authority, interfere, I think, with that subdued humility, that retiring and unpretending dignity which ought to characterise a wooden church. A wooden church must depend for ecclesiastical character not so much upon its ornament, or even upon its light and shade, except what will be gained by the bold projection of the eaves; it will probably present externally neither buttresses nor strings, neither base or hood mouldings, no corbel-table no dripstones. Its materials will be simple; its frontage flat—its height of wall comparatively insignificant. All must depend upon good proportions, upon the bold lines and pitch of the roof, upon the projection of the porch, upon the actuality of the bell-cote. To build up a tall square packing-case, which shall caricature the outline of a stone tower, to hitch on sham angle pinnacles of jointed deal, are only specimens of the errors to be avoided in wooden churches; while, on the other hand, we shall be sure never to miss a true ecclesiastical character if proportion is good, and the materials are honestly and really worked.

In a church with aisles the question will arise whether, there being no clerestory, the roofs should be of one pitch or hipped at the aisles. Peover church presents one pitch, and that a sufficiently ugly one—the Norwegian churches have their roofs most unequivocally hipped.—Separate gables for the aisles, with valleys between, are not to be thought of, on account of the accumulations of snow. Where the exterior is capable of so little variety, I should propose, if no practical difficulty were found from the slight and almost imperceptible valley formed by their junction, that the aisle roof and nave roof on separate planes would be more dignified; but the question is unimportant.

With the same view I would suggest that the chancel should be a distinct external feature, not only for reasons common to all churches, but because also a wooden church will never be, or never ought to be, so large as to make the construction of the chancel arch a matter of any difficulty; while, on the other hand, with respect to the much more complex arrangement of a cross church with transepts, the difficulty of arranging the roofs and the broken lines of the aisles will, I think, effectually preclude the cruciform plan.

The bell-tower, if a tower, should be of the frame construction—wood is cheap in Canada, and strength is wanted—*i. e.* brought down in strong carpentry to the floor of the nave. The mere small square turrets, terminated by the Sussex head, would perhaps endanger the roof, by collecting the wind, at least in such a climate as Newfoundland, where on one occasion, as I am informed by the bishop of the diocese, the whole of a wooden church was blown bodily several inches from its brick foundation without the frame-work being dislocated. Variety might, however, be attained by bell-gables, either at the west or east end of the nave. The bell, or rather bells, would be rung in the interior of the church. The gable crosses would be metal.

The exterior of the church is now concluded. Wooden walls of split pine trees arranged vertically: these walls would be pierced with windows as high up to the eaves as could be managed. The windows would necessarily be narrow and of a lancet form, within a square hood, and if a continuous row of these were needed, arranged like an arcade, the wall would be thus sufficiently broken. The southern porch (one door is quite sufficient in a cold Canadian forest) would project boldly—the eaves would overhang the walls at least two feet. The roof would be of at least a right angle. The chancel would break the ridge line, and avoid a domestic character, and a low gable or shingled spire would be at the west end. The general proportions would be those required in English churches.

As to the interior, the arrangement of nave and aisles might very successfully be attained if the piers and arches were not too ambitious either in span or height. The arches, if arches there are to be, might be somewhat depressed. And here the construction of Nether Peover would assist us. " It (I quote from Ormerod) is divided from the side aisles by four wooden arches on each side, formed by rude beams of wood sprung from wooden pillars, from which are again sprung other spars, forming an obtuse arch over the nave."

These wooden pillars would be the most massive spars which the forest could supply—sawn square, and chamfered into an octagon.—The Norwegian doors present wooden pillars, of which the capitals are most elaborately carved with Runic knots, and that peculiar interlaced kind of ornament of which the Celtic and Scandinavian tribes were so fond. A barbaric richness is thereby attained. And I see no reason why, if the wood is hard enough and there is sufficient skill in the settlers, the utmost amount of carving should not be expended on the interior of a wooden church. Certainly in a country like New Zealand, where hard wood is so common, and where great powers of wood carving seem natural to the people, if wooden churches are required, I can quite understand that both the hardness of the wood and the superior size of the timber would allow a much more elaborate style for wooden churches than can be thought of in Canada and New Brunswick.—What I have been thinking of is a wooden church to be built under the most untoward auspices and of the most intractable materials, the stunted pine trees of a very cold country. To these my observations mainly apply.

It is superfluous to waste your time on discussions about what are more naturally wooden in construction—benches, screens, pulpits, stall-work, &c., and the like.

* * *

---

* Mr. Upjohn has effected this in his Churches, built of rough planks, placed vertically, and joined together by a peculiar method.—ED. BAN.

* Our forests, in the United States, furnish every variety of wood in abundance.—ED. BAN.

Advertisements.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and partiestaking Life Policies may, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they will be required to pay six per cent. interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randall H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D., } Medical Board of
JER. VAN RENSSELAER, M. D., } Consultation.

JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 3 o'clock. July 15.

LIFE ASSURANCE.—National Loan Fund Life Assurance Company. 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. " A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

U. S. BOARD OF LOCAL DIRECTORS:

NEW-YORK:
C. Edward Habicht, Ch'n.
John J. Palmer,
Jonathan Goodhue,
James Boorman,
George Barclay,
Samuel S. Howland,
Samuel M. Fox,
William Van Hook,
Aquilla G. Stout,
Fanning C. Tucker.

PHILADELPHIA:
Clement C. Biddle,
George R. Graham,
Louis A. Godey,
William Jones.

BALTIMORE:
Jonathan Meredith,
Samuel Hoffman,
Dr. J. H. McCulloh.

BOSTON:
George M. Thacher,
Franklin Dexter.
Israel Whitney,
Benjamin Seaver,
Elijah D. Brigham.

J. LEANDER STARR, General Agent.
EDWARD T. RICHARDSON, General Accountant.
For the United States, and British N. A. Colonies.

Part of the Capital is permanently invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American Policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall Street, *gratis*.

J. LEANDER STARR, General Agent.
July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.

This Company has issued, since the 25th April, 1845, to this date, (3 years)..........5,527 Policies.
Policies cancelled, expired, and forfeited..819
Policies now in force..........4,708
Amount of Premiums received on the above, $697,455 61
" received for interest..........21,276 43
Total receipts in 3 years..........$718,732 04
Losses and expenses paid during same time, 176,721 46
Surplus, May 1, 1848,..........$542,010 58
The recipients of amounts paid for losses are as follows:
Widows..........38 | Children..........153
Husbands..........6 | Creditors..........7

Directors.

Seth Low,
Thos. R. Segur,
Wm. H. Mott,
Edw. Anthony,
Wm. A. F. Pentz,
John A. Underwood,
Wm. M. Simpson,
Lewis C. Grover.
Henry McFarlan,
R. L. Patterson,
Adw. S. Snelling,

ROBERT L. PATTERSON, Pres't.
Benj. C. Mills, Secretary.
Joseph H. Lord, Agent.
James Stewart, M. D., (residence 3 Abingdon Square,) Medical Examiner—can be found at the office daily, from 2 to 3 o'clock. tf

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.

The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE largest, best, and cheapest Dictionary, in the English Language, is, confessedly, WEBSTER'S, the entire work, unabridged, in 1 vol. Crown Quarto, 1452 pp., with Portrait of the author. Revised by Professor Goodrich, of Yale College. Price $6.

" The most COMPLETE, ACCURATE, and RELIABLE Dictionary of the Language," is the recent testimony given to this work by many Presidents of Colleges and other distinguished literary men throughout the country.

Containing three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work, yet

" *Its definitions are models of condensation and purity.*—The most complete work of the kind that any nation can boast of."—*Hon. Wm. B. Calhoun.*

" We rejoice that it bids fair to become the standard Dictionary to be used by the numerous millions of people who are to inhabit the United States."—*Signed by 104 members of Congress.*

Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. September 16.

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village af Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6m HENRY PILCHER.

CHURCH TRIMMINGS.—The subscribers keep constantly on hand an assortment of Pulpit Trimmings consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassels, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also, furnished to order, Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Feb.27—yly Upholsterers, 116 Hudson St.

ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age; and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

PUBLISHED BY STANFORD & SWORDS, 139 Broadway, New York—

THEOLOGICAL.

Adams's Treatise on Infant Baptism, 12mo, 63 cts.
Aged Christian's Companion, by the Rev John Stanford, 8vo. Portrait, $1 50.
Always Happy. By a Mother. With plates. 18mo, 38 cents.
Andrewes (Bishop) on the Passion of our Lord; with Extracts from his Devotions, 18mo, 38 cents.
Barrow on the Pope's Supremacy, edited by the Rev Dr Hawks, 8vo, $1 25.
Bedell's Pay thy Vows, 32mo, cloth gilt, 31 cts.
——— Renunciation. Uniform with the above, 31 cts.
Beren's Sermons to Young Men. 12mo, 25 cts.
——— Village Sermons. 12mo, 75 cts.
Berrian's Devotions for the Sick Room, 12mo, large type, 75 cts.
——— Enter thy Closet, 12mo, large type, 75 cts.
——— on Communion, 18mo, 50 cts.
——— Family and Private Prayers. New edition enlarged, large type, 12mo, $1.
——— History of Trinity Church, 8vo, handsomely illustrated, $2.
Bickersteth's Devout Communicant, 32mo, cloth gilt, 38 cents.
——— on the Lord's Supper, 12mo, 75 cts.
——— do. do. 32mo, 38 cts.
Bowen's (Bishop) Sermons, 2 vols 8vo. $5.
Bowden on Episcopacy, 2 vols 12mo, $1.
Brownell's Commentary on the Book of Common Prayer, royal 8vo, 3 50.
Butler's Book of Common Prayer, Interpreted by its History, 12mo, $1 25.
Cecil's Visit to the House of Mourning, 32mo, 19 cts.
Chapin's Puritanism not Genuine Protestantism, 16mo, 63 cents.
Christ's Warning to the Churches, 38 cts.
Churchman Armed: containing Palmer's Ecclesiastical History, and Hobart's Apology for Apostolic Order, 12mo, $1.
Church Choir, by Muenscher, 8vo, $1 25.
Claude's Essay on the Composition of a Sermon, 12mo, 63 cents.
Clergyman's Companion, 12mo, various styles of binding, 50 cents.
Communicant's Manual, 32mo, 31 cts.
Cousin Bertha's Stories, by Mrs. McDonald, 18mo, 38 cts.
Cunningham's (J. W.) Sermons. Author of " Velvet Cushion," &c. 8vo, $1.
Dairyman's Daughter, 32mo, 19 cts.
Dehon on Confirmation, 18mo, 13 cts.
Dorr's (Rev Dr Benjamin) Churchman's Manual, 12mo, 75 cents.
Duffie's (Rev C. R.) Sermons, 2 vols. 8vo, $3.
Dyer on Episcopacy, 12mo, 25 cts.
English Churchwomen of the Seventeenth Century, 18mo, 63 cents.
Essay on Episcopacy, 8vo, 50 cents.
Father Clement, 12mo, 50 cts.
Fowler on the Common Prayer, 12mo, 75 cts.
French Prayer Book of the Episcopal Church, $1.
Fry's (Mrs. Elizabeth) Memoirs, by Timpson, 12mo, 75 cents.
German Episcopal Liturgy, 12mo, paper, 10 cts.
Gregorian Chants. With additions by Dr. Hodges, Director of Music in Trinity Church, N Y, 8vo, 25 cts.
Hale's Scripture Illustrations of the Morning and Evening Prayer, and the Litany, 18mo, 25 cts.
Happy Old Age. Exemplified in the Life of Mrs. Bolton, 32mo, 19 cts.
Hawkstone: a Tale of and for England in 184–, 2 vols. 12mo, $1 50.
Heber's Last Days, by Archdeacon Robinson, 12mo, 50 cents.
Historical Notices of St Mark's Church, N Y, 8vo, 25 cts.
History of a Pocket Prayer Book, 18mo, 44 cts.
Hobart's Apology for Apostolic Order, 12mo, 50 cts.
——— Christian's Manual, 18mo, 62 cts.
——— Clergyman's Companion, edited by Bishop Ives 12mo, 75 cts.
——— Companion for the Altar, 12mo, 50 cts.
——— Festivals and Fasts, 12mo, 75 cts.
——— Posthumous Works, 3 vols 8vo, 4 50.
——— State of the Departed, 12mo, 50 cts.
Homilies of the Church, 8vo, cloth, $2.
Horsley's Sermons, 2 volumes in 1, 8vo, $1 50.
Hymns on the Church Catechism, 18mo, 31 cts.
Indian Prayer Book, 18mo, 50 cts.
Ives' Catechism, to be taught orally to those who cannot read, 18mo, 2 Parts in one, 12 cts.
Ives's New Manual of Devotion, 12mo, $1.
Jackson's (Rev Wm) Life and Remains, 8vo, $1 75.
Jenk's Devotions, 18mo, 50 cents.
Jerram and Wall on Infant Baptism, 18mo, 38 cts.
Jewish Rabbies, by the Rev Dr Turner, 12mo, 75 cts.
Jones on the Trinity. A new edition, with Notes and Biography, by the American Editor, 18mo, 50 cts.
Lady Mary: or, Not of the World, 12mo, 75 cts.
Lessons of the Church, by Dr Wainwright, $1 25.
Mant and D'Oyly's Bible. Edited by the Right Rev Bishop Hobart, 3 vols, 4to, No I, $14.
——— No 2, $12.
Mant's Happiness of the Blessed, 12mo, 75 cts.
Mant's Horæ Liturgicæ, 12mo, 75 cts.
Manual of Confirmation and Communion, 18mo, 31 cts.
Margaret: or, The Pearl, 12mo, 75 cts.
Mark Wilton: The Merchant's Clerk, by the Rev C B Tayler, 12mo, 75 cts.
Mason's Selections from the Fathers of the Church, in Latin. For schools, 12mo, 75 cts.
Melvill's Sermons. Edited by the Right Rev C P M'Ilvaine, D D, 2 vols, 8vo, $4.
——— on Certain of the Less Prominent Facts and References in Sacred Story. First and Second Series, bound separately, 8vo, each 75 cts.
The same in one volume, $1 50.
——— on Public Occasions, 8vo, $1.
Moore's (Bishop Benjamin) Sermons, 2 vols, 8vo, $3.
More's (Hannah) Spirit of Prayer, 32mo, 30 cts.
Newnham's Tribute of Sympathy, 12mo, 50 cts.
Newton's Prayers of the Church, 18mo, 25 cts.
New Manual of Devotion, edited by Bishop Ives, 12mo, $1.
Odenheimer's Devout Churchman's Companion, 56 cts.
——— Young Churchman Catechized, 18mo.
——— True Catholic No Romanist, 32mo, 31 cts.
——— Origin of Prayer Book, 18mo, 38 cts.
Paget's Sermons, large type, 12mo, 75 cts.
Palmer's Church History, 12mo, 75 cts.
Perranzabuloe; the Lost Church Found, 75 cts.
Questions on Self-Examination, 32mo, 13 cts.
Recantation: or, the Confessions of a Convert to Romanism. Edited by the Rev W I Kip, 16mo, 63 cts.
Religion as seen Through the Church, 16mo, 50 cts.
Richardson's Churchman's Reasons for his Faith and Practice, 12mo, 75 cts.
Richardson's Reasons Why I am a Churchman, 12mo, 16 cents.
——— Reasons Why I am Not a Papist, 12mo, paper, 12 cents.
Seeker's Lectures on the Church Catechism, 12mo, 75 cents.
Short's (Bishop) What is Christianity? 38 cts.
——— History of the Church of England, 8vo, $1 50.
Simeon on the Holy Spirit, 12mo, 38 cts.
——— the Liturgy, 18mo, 25 cts.
Skinner's Truth and Order, 8vo, $1.
Smith's Primitive Psalmody, 12mo, 50 cts.
Spencer's History of the Reformation in England, 56 cts.
Stanford's (Rev John) Memoir and Life, 12mo, 75 cts.
Steps to the Altar, 18mo, 31 cts.
Stone's Church Universal, 8vo, $1 25.
Sunday School Teacher's Companion, 24mo, 38 cts.
Tayler's Records of a Good Man's Life, 12mo, 75 cts.
The Vast Army, by the Rev Edward Monro, 18mo, 38 cts.
Thornton's Family Prayers, and Commentary on the Sermon on the Mount, 12mo, 75 cts.
Turner's Commentary on the Book of Genesis, $1.
——— On St John, 12mo, 50 cts.
Tyng on Confirmation, 32mo, 31 cts.
———'s Address and Stone's Sermon on the Death of Rev Dr Milnor, 8vo, 25 cts.
Wainwright's Family Prayers, 16mo, 75 cts.
——— Sermons on Religious Education, 8vo, 50 cts.
——— Edition of Church Lessons, various styles of binding.
September 2.

ORGAN Manufactory—George Jardine—removed to 548 Pearl-street, near to and opposite the City Hospital, Broadway, New-York—having, since the destruction by fire of his former manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting Organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs, constantly for sale. tf

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

THE GRAMMAR SCHOOL

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.

The course of studies in the Grammar School, and in the College, is full and thorough; and the location and discipline of the Institution are highly conducive to industry and order.

A *Mercantile* Course of study is provided for those who desire it.

Application for the admission of pupils, or for further information, may be made to

JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.
August 12—8t

THE MOUNT WASHINGTON Collegiate School, 204 Fourth street, fronting Washington Square, corner of McDougal street, re-opens on Thursday, the 7th of September. The particular attention of parents is requested to the Circular of this School, which may be obtained at the office of the Churchman, the Bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clark, who resides in the building erected expressly for the Institution.

GEORGE W. CLARK, } Principals.
JAMES FANNING, }
September 9—6t

THE CHURCH ALMANAC—JUST PUBLISHED, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.
August 12—10w

MISS BALLOW will re-open her Boarding and Day School for Young Ladies—Twenty-second street, between Broadway and Fourth Avenue—on Monday, the 11th of September.
August 19—8t

ORGAN FOR SALE—An instrument nearly new, in good order, having five stops, and suitable for a small Church or Chapel, for sale very low for cash. Apply to A. E. DOUGLASS,
August 19—2m6 39 Wall street.

☞ At reduced prices for Cash on y ☜

Published and for sale by

THE General Protestant Episcopal SUNDAY SCHOOL UNION, Depository No. 20 John Street, New-York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2.00
Prot. Epis. Sunday School Book No. 1	"	1.25
" " No. 2	"	1.50
" " No. 3	"	1.75
" " No. 4	"	3.50
Questions on the Sunday School Books	"	4.00
Catechism No. 1, (Scripture Catechism)	"	1.25
Catechism No. 2 (Catechism broken into short questions and answers,)	"	2.00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6.00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4.00
Beaven's Help to Catechizing	"	6.00
Lloyd's Catechism on the Evidences of the Bible	"	2.50
Church Catechism	"	1.00
First Truths	"	2.00
Duty to God	"	50
Church Primer	"	1.25
Office of Devotion for Sunday Schools	"	2.00
Sunday School Liturgy and Psalms and Hymns, Stiff covers	"	6.00
Manual of short Prayers for Children	"	1.50
Harmony of the Creeds	"	2.00
Questions on the Book of Common Prayer	"	2.00
Collects from the Prayer Book	"	1.50
Questions on the Collects, stiff covers	"	6.00
Catechism on the Collects	"	20.00
Epistles and Gospels from the Prayer Book	"	6.00
Questions on the Epistles and Gospels, Parts 1, and 2, stiff covers	"	8.00
Manual of Oral Instruction upon the Bible	"	2.00
Easy Questions for a Little Child with answers in the words of Scripture	"	2.00
The History of our Blessed Lord, in Easy Verse	"	6.00
Bible Companion, vol. 1, Old Testement	"	18.00
" vol. 2, New "	"	20.00
Quest. on St. Matthew, part 1, stiff cov.	"	6.00
" " " 2, "	"	6.00
" " " 3, "	"	6.00
Questions on the Acts, 1,	"	6.00
" " " 2,	"	6.00
" " " 3,	"	5.00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 177 vols., of various prices. Total, $26.61 nett.

THE CHILDREN'S MAGAZINE, bound in 38 vols., of 144 pages each. Price for the set, $6,84 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

NEW LIBRARY BOOKS.

The Doubt Settled	half morocco	10 cents.
Simple Stories	" "	12 "
The Jewels	" "	16 "
Stories Illustrative of our Duty to God	"	18 "
Charles Burton. A Tale	"	23 "
Emma.—The child that Jesus called. By Rev. H.W. Lee.	"	16 "
Scripture Reading Lessons for young Children, 3 parts in one volume.	" "	25 "

NEW BOOKS OF INSTRUCTION.

The Church Catechism, simplified by Question and Answer, $3.00.

Scripture Reading Lessons for Young Children, Part 1. $5,00 per hundred, Part 2. $6,00 per hundred, Part 3 $5,00 per hundred

BEAUTIFUL BOOKS FOR GIFTS.

THE KING'S MESSENGERS.—By the author of " The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 62 cts; fancy paper 31 cts.

THE OLD MAN'S HOME.—By the author of " The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 50 cts.; fancy paper 25 cts.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25 cents.

THE DISTANT HILLS.—An Allegory. By the same author. Similarly illustrated. Muslin, gilt. 62½ cents, fancy paper, 25 cents.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 12½ cents; fancy paper, 25 cents.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin. 37 cts, smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31 cents.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances

DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John Street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall Street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,29.

This Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, simi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New-York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New-York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

TRUSTEES:

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth,
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Perr,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gideon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince.